



Photo, William Thompson

Official Publication of
THE INTERNATIONAL COUNCIL
of RELIGIOUS EDUCATION



ROY G. ROSS
General Secretary



BOARD OF EDITORS

P. R. HAYWARD
Chairman

GLORIA DIENER
Associate Editor

FLORENCE TEAGUE
Circulation Manager

MIRIAM HAUSKNECHT
Secretary

FORREST L. KNAPP

OTTO MAYER

MARY ALICE JONES

HARRY C. MUNRO

PAUL D. EDDY

LENA KNAPP

J. R. HARGREAVES



Copyright 1936, by
THE INTERNATIONAL COUNCIL OF
RELIGIOUS EDUCATION



PUBLISHED MONTHLY, EXCEPT AUGUST,
BY THE INTERNATIONAL COUNCIL OF RELIGIOUS
EDUCATION. Publication Office,
450 Ahnaip Street, Menasha, Wisconsin.
Editorial Office, 203 North Wabash
Avenue, Chicago, Illinois. Entered as
second class matter at the post office at
Menasha, Wis. Acceptance for mailing
at special rate of postage provided for
in the Act of February 28, 1925, em-
bodied in paragraph 4 section 538,
P. L. & R., authorized March 2, 1936.
Subscription rates: One year, \$1.25.
Three subscriptions in one order, \$1.00
each. Clubs of five or more copies to
one address, 90 cents each. Single copy,
15 cents. Same rates to foreign countries.

International Journal of Religious Education



VOL. 13

CONTENTS December 1936

No. 4

	<i>Page</i>
EDITORIALS	3
RUTH, THE FOREIGNER, <i>Frank S. Mead</i>	5
CHRISTMAS, A HOME FESTIVAL, <i>Ross W. Sanderson</i>	6
A CHURCH-FAMILY CHRISTMAS PARTY, <i>Abbott Book</i>	8
CHRISTMAS IN THE LOCAL CHURCH, <i>Albert W. Palmer</i>	9
"I RECEIVED A CHRISTMAS BASKET," <i>Hilda Howard Lawrence</i>	11
NEW BOOKS FOR THE CHILDREN'S CHRISTMAS, <i>Mary Alice Jones</i>	13
WHAT ARE THE FACTS?	15
"THE PERFECT GIFT," <i>Nelle A. Curry</i>	16
A DRAMATIC CALENDAR FOR CHURCHES, <i>Harold A. Ehrensperger</i>	17
BOTHAN'—A NEW-WORLD WISE MAN (DRAMATIC CHRISTMAS EPISODE), <i>Grace Sloan Overton</i>	18
SUGGESTIONS FOR BUILDING JANUARY WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, <i>Margaret E. Sherwood</i>	21
JUNIOR DEPARTMENT, <i>Dorothy B. Fritz</i>	22
INTERMEDIATE DEPARTMENT, <i>Mona M. Mayo</i>	25
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, <i>Harry Thomas Stock</i>	26
CURRENT FILM ESTIMATES	29
WHAT'S HAPPENING IN RELIGIOUS EDUCATION	32
NEW BOOKS	36

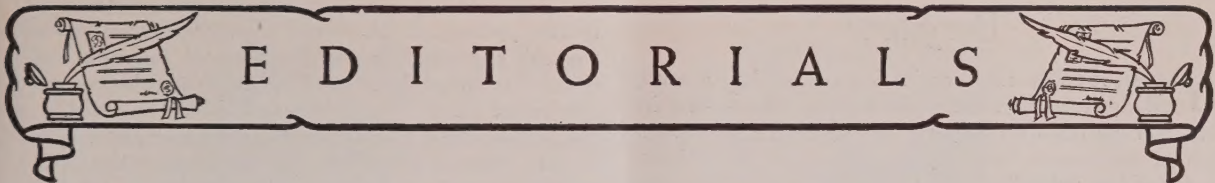
Contents of previous issues of the *International Journal of Religious Education* are given in
the Education Index in your public library.



Century Photos

*Except the Christ be born again tonight
 In dreams of all men, saints and sons of shame,
 The world will never see his kingdom bright.
 Stars of all hearts, lead onward through the night
 Past death-black deserts, doubts without a name,
 Past hills of pain and mountains of new sin
 To that far sky where mystic births begin,
 Where dreaming ears the angel-song shall win.
 Our Christmas shall be rare at dawning there,
 And each shall find his brother fair,
 Like a little child within:
 All hearts of the earth shall find new birth
 And wake, no more to sin.*

—From "Star of My Heart" by VACHEL LINDSAY



EDITORIALS

The Potentials of Peace

AGAIN it is close to Christmas.

Again we turn our minds to the Prince of Peace.

Again we do so in a world where wars in progress and rumors of war to come are woven into what we think and read.

All this forces us back to think again of what the conditions of war and peace are. What is war, and what is peace? When are we at the one, or in the other?

If we have not had physical combat with a neighbor, do we therefore live at peace with him?

We say that a country is inwardly at peace if there are no civil war, no strikes, no riots, no crude disturbances within it. But, is it?

We would say that the world was at peace if tomorrow we could look over it and see no nation engaged in military conflict of any kind with another. But, would it be?

Is absence of armed conflict, in itself, peace? Or is peace something deeper than some such external evidence of strife?

It is *the causes* of struggle to which we need to go back this Christmas season.

My neighbor and I may live outwardly at peace and even observe the courtesies of formal social contacts. But if one of us has defrauded the other, or if hatred and jealousy are harbored secretly, we live at potential war. We are not at peace.

The classes and groups within a nation may be working outwardly together. Strikes, lockouts, riots may have been for a long time unknown. But if injustice and oppression, or a sense of these, are found, then social war, potentially, is there. The land is not at peace.

The nations of the world may have no guns or bombs aimed at each other at a particular time. There may not be a combatant army marching anywhere on the earth. But if a deep sense of injustice from the last war lingers, if one people feels that another has deprived them of their place in the sun, then the nations are potentially at war. The world is not at peace.

Actual strife grows out of potential strife, personal, national, world-wide. It is only as we grapple with the causes that set men off in antagonism to each other that we can effectively create peace.

Do you ever deliberately and prayerfully rebuild the personal attitudes between you and others? Thus you are creating personal peace.

Are you daily sharing somehow in the removal of injustice and prejudice between classes? In so doing you are building for national peace.

Are your intelligence and efforts thrown somewhere into the events of the world, on behalf of understanding and fairness? To that degree you help to make world peace.

For the potentials of war yield at last only to the slow growth of the potentials of peace. To the creation of these conditions of goodwill may we dedicate ourselves anew.

Thus, we can really celebrate Christmas!

The Report of the Nye Committee

THE SECTION on "What Are the Facts?" in this issue of the *Journal* presents some of the more significant findings of the Senate Committee on the War Munitions Industry. It is not unlikely that the next Congress will give further attention to the problem of the regulation of this industry. As Christian citizens consider the merits of various proposals, it will be well for them to have in mind the arguments of the majority of the investigating committee favoring government ownership of certain facilities and the arguments of the minority members of the committee opposing complete nationalization of facilities for war munitions.

The committee majority (Senators Nye, Clark, Pope, and Bone) recommended "government ownership of facilities adequate for the construction of all warships, by the United States Navy Department, also all gun forgings, projectiles, and armour plate, and of facilities adequate for the production of powder, rifles, pistols, and machine guns necessary for the United States War Department." This recommendation was made because the committee "believes that regulation is easily evaded." Also, the committee majority is of the opinion that "any control over the foreign agencies of the companies, which is essential to the estoppel of present practices, will, in effect, amount to control of management, and cannot be effected successfully under the private ownership of these companies." These are a few of the key arguments of the committee majority.

The committee minority (Senators George, Vandenberg, and Barbour) oppose the recommendation of the committee majority although it agrees with all other findings of the committee. Its opposition to the recommendation of the committee majority regarding government ownership is due to its belief that the government plants would have to be maintained at a needlessly extravagant and dangerous rate at peace time "if they are to be prepared to produce rapidly enough during war time." That is to say, private manufacturers, during peace time, to a considerable extent, produce goods for non-war use, but can quickly produce for war use when war comes. An illustration is the du Pont Company, which manufactures chemicals which can be used for various peace-time activities but which require the kind of plant that can produce war materials with little modification of production machinery when war occurs. The government plants presumably would not produce for non-war use during peace times. The committee minority also takes the position that unless the manufacturing facilities under government ownership are to produce at a needlessly high rate during peace times there would be a much greater cost to the government than through normal private purchases.

There are many very technical questions relating to the problem of the munitions industry; perhaps very much too technical for any but specialists thoroughly to understand. However, Christian citizens ought to learn enough about the problems involved so that they can bring forceful pressure to bear upon Congressmen in those general directions which seem most likely to make for peace.

"Bargains!"

YOU SHOULD see the bargain that I got today. A lovely fall dress in the latest mode for *only* \$6.95—and it's silk and has beautiful hand-embroidery on the sleeves. I'm sure I don't know how they can sell dresses like this one for such low prices."

How often one hears similar exclamations—in snatches of conversation heard on a return trip of the "shoppers' special," in an evening get-together of friends and acquaintances, in an office after the lunch-hour shopping expedition.

Yes, how can they sell apparel for *such low prices*? And what, in many cases, does a "bargain" imply? "Uneconomical methods of operation in entire branches of manufacture; unsound management; waste of human effort, of materials, and other resources; competitive tactics forcing production costs to too low levels; workrooms overcrowded, badly lighted, lacking ventilation and sanitary facilities; these and other conditions enter into the price the woman purchaser pays for what she gets. The men and women who make the garments or hats feel immediately the effects of organization and management inefficiencies in lowered earnings, longer hours, recurrence of periods without work, fatigue and illness, and lowered morale."

But how can the woman shopper—who needs to count every penny and yet is interested in securing fair value for money expended—know that the apparel she buys is manufactured under a policy which insures value to her as well

as a livelihood to the makers? She will find help in a publication prepared at the request of representatives of eight women's organizations and the National Garment Label Council and recently released by the Women's Bureau of the United States Department of Labor. The bulletin, *A Policy Insuring Value to the Woman Buyer and a Livelihood to Apparel Makers*, "stresses the value of the new consumers' protection label now being attached to the lining of women's hats, coats, suits, and wraps of all sorts, as a guarantee that the apparel was made under sanitary conditions and fair labor standards. . . . By purchasing labeled garments women lend support to this movement to insure to consumers, better values and fair prices; to manufacturers, stabilized production prices and fair trade practices; and to workers, good labor conditions, including short hours of work, more steady employment, and wages adjusted through collective bargaining."

It is through this type of consumers' protection label and the concentrated patronage by women purchasers of such labeled merchandise that much can be done to eliminate sweatshops in this country. Thus the buyer is able intelligently to serve her family's interest while she serves the combined interest of the workers in the garment industry, as well as the country as a whole.

Yesterday, I went shopping,
And I prided myself on my "bargains."

Today, I talked with a garment maker.
She had worked eight hours for ninety-three cents.

Tomorrow, I shall look at my "bargains,"
To see if they bear the trademark of death.†

Beside a Store Window

A Christmas Meditation

A WINDOW filled with things.
Toys to entertain children who should be
entertaining themselves.

Fur coats for beautiful bodies that house vacant
minds.

Dresses for those already over-dressed.

Books for those who read too much.

Golf clubs for those who play too much.

Tools of labor for persons now over-worked.

Arm chairs for people who rest too much.

Christmas cards to replace the letters we are
too dull or selfish to write.

More things—for people already drugged and
blinded by them.

The faces of poor children pressed close to the
window, with eyes devouring the things they need
and desire but can never have.

Young people walking past and giving the win-
dow a dull and contemptuous stare—because they
are already over-loaded with things they no longer
enjoy.

Why this Christmas window?

Because one clear night a mother looked out the
stable windows at the stars—and held close be-
side her a Child born to tell the world that mere
things did not count.

God of the Ages, will we thy children never
learn?

—P. R. H.

Co-Workers in India

IF ONE is inclined to believe that religious educators in America have a monopoly on the idea of Christian education as something which is to permeate all life, then he may well open his mind to a new idea. The acting principal of Christian College, Lucknow, India, Mr. W. C. Thoburn, in an article in *The Collegian*, January-April, 1936, makes it clear that Christian educators in India are thinking along the same lines as their American co-workers.

After indicating that Christian education basically aims to produce good citizens and valuable and useful members of society, persons who have knowledge and skill in addition to such qualities of character as unselfishness and the like, Mr. Thoburn says: "With these aims I am sure most of you will agree, but many will ask why such a program should be called *Christian* education. The answer I would give is simple: All this program of service, devotion to the highest and best, and the idealism that goes with life when it is lived by principles have as their fundamental inspiration and motive the way Jesus lived in Galilee. We know no pattern that can more completely commend our admiration and respect than the example of that life.

"Now to believe in ideals is easy, but to show how they are to be lived and to teach them is a difficult educational problem. Unselfishness is very readily accepted as a word, but not so easily practiced—when, for example, there is not too much room in a third-class railroad compartment, or when one is one of a large crowd at the Fee Clerk's window. Such are the problems of Christian education when put into definite practical terms."

† By Elinor Lennen. From *The Christian Century* for May 10, 1933.



Calderon

RUTH AND NAOMI

Ruth, the Foreigner

By FRANK S. MEAD*

LOVELY, sparkling as a carol sung on Christmas Eve is the song sung in the Book of Ruth. For this book is a song, a gleaner's madrigal, and not chilled history. Wedged in between the bloody Judges and the bloodier Kings, it has long been accepted as a charming idyl. Ruth, we say, is beauteous relief, after deadly Deborah. She is graceful, gentle, golden. Her "Intreat me not to leave thee . . . for whither thou goest, I will go . . ." has few equivalents in psalm and pastoral. And her "Thy people shall be my people, and thy God my God . . ." makes her not only daintily idyllic, but also a mighty model of character and social behavior that posterity has missed. We have closed our eyes better to catch the cadence of her book, and have therefore failed to see her as she really was.

Look carefully now at the actors and the actresses who have their entrances and exits here. Here is homesick Naomi, left a widow in alien Moab, with two sons and two daughters-in-law in her house. Soon the two sons die and stricken Naomi, with the land of her adoption changed under the black wand of death to a land of tears and moaning, plans to return to her own native Bethlehem. That was wise. Naomi was always wise. Too wise, at times: a victim of self-pity and self-seeking, she studied life with her head and not with her heart. She would go back now even unto Bethlehem, where lived her friends. What of the two girl-widows? Oh, they were young, still marriageable. They would find second husbands, easily, in Moab. Naomi says to them: "Go, return each to her mother's house. . . . The Lord grant you that ye may find rest, each of you in the house of her (new) husband." It was the wise, the logical thing for them to do. One of them did it. Orpah kissed her mother-in-law, turned her back upon her, and went husband-hunting in Moab. She probably found one. We are not told

about that. We are not told anything more of Orpah. She disappears. She sought to save herself, and. . . .

But the other daughter-in-law has stayed alive for thirty centuries. This was Ruth, who could not find it in her heart to kiss and murmur words of half-meant cheer and turn away. She could not desert the old widow on the road: "Whither thou goest, I will go." She leaves fatherland, kindred, and her ancestral altars for Naomi's Bethlehem, where she will be a Moabite among suspicious Jews, an outsider, a foreigner. She goes gladly. It is the thing to do, her soul says.

What happened in Bethlehem makes the tale worth telling. Ruth was so fine in Bethlehem that no one ever thought of Moab when they looked at her. There was within her that sense of friendship and camaraderie and common cause which made her as timeless and raceless as her Bethlehem-born Descendant, Jesus Christ. Her companions no more thought of her as strictly Moabite than we think of Jesus as being solely Jewish. She was—Ruth! She was faith, hope, and charity combined, personified. In the presence of her spirit, the petty boundaries of blood and race and carping creed were leveled, as ripe grain before her sickle.

She married well, with Boaz, and provided for Naomi. But that is not important. That is just the framework of the story, the scaffolding. Tear away the scaffolding and behold the real work of art behind it, the real truth and meaning of the idyl: the Book of Ruth is a study in the worth and treatment of the foreigner. Here was a Moabite maiden living among Jews. There might have been trouble over that, racial suspicion, racial intolerance. There wasn't. Why? Why, because there was a spiritual commonality here, an understanding and a sympathy on all sides which bound all together, as with the golden chains of God. Mark this fact well. For whenever men have become conscious of

(Continued on page 30)

* Bloomfield, New Jersey. Editorial staff member of the *Christian Herald*. Author of *The March of Eleven Men*, 250 Bible Biographies, and *See These Banners Go*.



Photo, Holt Wilson

Christmas, a Home Festival

By ROSS W. SANDERSON

General Secretary, Maryland-Delaware Council of Religious Education, Baltimore

IT IS in the home that one finds the inner meaning of Christmas. Streets may be filled with Christmas cheer, the press with holiday news, there may even be a huge community tree in the public square, but none of these get quite to the real heart of Christmas. For weeks the churches have been celebrating "Advent," and on December twenty-fifth many of them will be remembering that Christmas is primarily a joyous religious event, a main turning point in the church year. Nevertheless, one who is hunting for the most religious expression of the Christmas spirit will be most likely to find it in the homes of the people. There are two reasons for this.

In the first place, if it is at all possible, people are at home on Christmas day. Steamships crowd on all steam to make the home port well before Christmas Eve, for few care to be caught on the sea-lanes on this home day. Trains that were packed on the twenty-fourth are quite empty on the twenty-fifth. It is one thing to listen to a Christmas program over one's own radio, but quite another to have to work at the broadcasting station on Christmas Day. The home fireside is the very center of the universe at Christmas. To it children hurry home from school and college. To it grandparents return in ample time to share in the family renewals. To it stranded individuals, far from their own homes, are invited to come so that they too may share in the providence that "setteth the solitary in families." More people are at home than anywhere else on Christmas Day.

Moreover, if one were seeking for the most intimate, the most competent, the most fully developed expression of religion, where could one find it in fuller flower than in the home? Granted that the modern family suffers great stress and strain. Granted that all too many homes are blighted by cynicism, materialism, and separation. At worst, there are countless homes where Christian affection is the domi-

nant and controlling family motive; and never so much as at Christmas does the spirit of mutual goodwill have opportunity for expression within the little circle which has been the primary unit of civilization for many a century.

The skeptic may smile at our Christmas idylls, he may scorn our rhapsodic memories, but at long last even Scrooge himself catches the infection of the Christmas spirit and the undying optimism of Tiny Tim. Mother, who has been scheming how to make Christmas a happy time, full of miraculous, impossible surprises, demonstrates anew that losing one's life in self-forgetfulness is the best way to find it. Father, full of mysterious secrets, unusually uncommunicative even for him, smuggling strange packages into undiscoverable hiding places, somehow outruns the man of the world who is usually so largely absorbed in figuring out how to get more business for the firm. Children, working long weeks or even months to prepare fit offerings for the altars of affection, and faring forth on delightful expeditions for the purchase of peculiarly appropriate gifts



Century Photos

for a very special uncle and a wholly unique friend—when are children more charming?

And the ritual of it! What varied rubrics there are in our differing homes!

Christmas Eve begins the cycle, and how quickly tradition makes inviolate the rules the home devises for itself as to the manner in which Christmas Eve is to be observed. What levitical writer ever set down a more rigid code? First, the dinner dishes must be gotten out of the way with unusual despatch. (Perhaps just here a band of carolers outside our window may introduce a lovely interruption.) Then the tree must be brought in from the garage or the back porch, and the base for it found in the cellar or "up attic." Then all the decorations must be unpacked, and lovingly strung on the tree. Some there are who like a full, rich ritual at this point, with hardly a green needle showing behind a forest of balls and bells and icicles and electric candles. Others prefer a sort of Quaker meeting scheme of decoration, with a minimum of tinsel and color, and the more severe beauty of nature's own symphony of green and brown as the sole music of the feast. But high church or low church we join, all of us, in this sacrament of sharing.

Are not the gifts to be set with solemn joy at the foot of the tree? Are not the wrappings to be removed at the traditional time, and in a traditional manner? Must not the ribbons and the twine be carefully salvaged? Must not the unruined paper be put carefully away, the torn and wrinkled gotten quickly out of sight? Some permit that greetings should be examined on Christmas Eve. In such cases there is a special rubric concerning envelopes, which reads: "Let each envelope that contains no address, and no exceptionally attractive lining, be promptly added to the heap of waste paper in the center of the living room floor, that it may be carried away forthwith; but let all especially attractive envelopes, and particularly those that carry the address of some friend who has moved or been lost track of, be faithfully preserved for a season."

And we were all going to bed early! Here it is eleven o'clock! Children, off with you! For shame! Yes, you can add those last packages in the morning.

So the family finally settles down for a night that will be all too short, before the morning ritual, also a most inviolate routine, begins the great day. And, somehow, meanwhile the stockings get filled, even if the children are begin-

ning to grow up; for one of the chief joys of Christmas is that annual alchemy which makes us all children again, if only for a day.

Is it this reversion to childhood that makes the givers enjoy some gifts quite as much as those who receive them? Father, for example, has been sick; but not too sick to play with the sputtery little alcohol engine that twirls away beside his bed,

for Johnnie is still in school these last few days just before Christmas vacation. And Bill, home a day or two early from law school, does not scorn to try out the new electric train that he has purchased for Fred, of course merely to see whether it will work. And grandmother, bless her, just has to set out the whole set of doll dishes to see whether they will really grace Sue's tea table adequately—for Sue's family of dolls is very fastidious, you know.

Alchemy, that's it—spiritual alchemy. Christmas does what the philosopher's stone never made possible. It transmutes ordinary, humdrum human nature into a communion of golden hearts. Father is a different man, mother is even more motherly, brother actually quits his teasing, and sister, somehow, really gets at some very practical cooking lessons. There are so many things to do together. Christmas is the great original of father-and-son projects, mother-and-daughter banquets, and old-home days. The furniture has to be moved, the cookies frosted, the nuts cracked, grandmother's room made ready, and scores of cooperative tasks put through to hilarious completion.

Joy, fellowship, goodwill, laughter—these are the characteristic Christmas attitudes; gratitude, spontaneity, outgoing, response. Self-expression—did we not *make* many of the gifts, are we not really spending our best selves as we write our Christmas letters?

And the *eating*—was there ever a sacramental meal more important and more joyous than Christmas dinner? In the first place, leisure. No going to the office today, plenty of time. In the second place, a flow of cheery conversation, and how that does aid digestion! And, by no means least in importance, the food itself! Turkey, maybe. In any case the sort of meal that makes a festival day in itself. And at the end of the dessert that contented, stuffed, uncomfortably comfortable, very delicious feeling. Will we ever be hungry again?



Photo, Ewing Galloway



Century Photos

A Church-Family Christmas Party

By ABBOTT BOOK*

BACK in the days of the writer's childhood every church-going boy and girl looked forward with anticipation to two annual church sponsored events, a Sunday school picnic and a Christmas tree program, with songs and recitations by the little folk, Santa Claus, presents for the little folk, and candy at least for all the children.

But some three and a half decades ago, a lay superintendent, now dead, conceived the idea of changing the emphasis from a receiving to a giving Christmas, feeling that the church should utilize the Christmas season to impart the spirit of unselfishness to young and growing life. As a result the children, youth, and adults in most of our Protestant churches today come the Sunday before Christmas with their gifts of food, clothing, toys, and money to be distributed to the poor and needy.

The unfortunate circumstance was the undemocratic way in which the change was established. The idea was conceived by adults and the shift was made by adults without, in most cases, giving children and young people the opportunity to share in its set up. How well the writer, as a mere boy, recalls the Sunday when, out of a clear sky, the superintendent announced to the assembly that, effective that Christmas, a new program called "The White Gifts for the King's Service" would supplant the usual Christmas celebration. Of course the boys and girls were caught under the spell of the adult appeal and they responded in a regimented fashion accordingly, but how much more would a giving Christmas have meant to them had they enjoyed the satisfaction of sharing in the enterprise by helping to make the change and deciding where their gifts should go.

Notwithstanding the unfortunate way in which the change came about, the giving Christmas in most of our Protestant American churches has become an established fact and an equal opportunity is now afforded children, young people, and adults to share in the development of the enterprise. Under no circumstances would we think of giving up or even modifying this type of unselfish Christmas observance. It not only ministers to those in need, but it also affords the opportunity for a vital and joyous Christian experience and the results are far reaching. But is there not also a place in the program of the church at some other time during the pre-Christmas season for such an old-fashioned Christmas celebration as afforded merriment and joy for the boys and girls some thirty-odd years ago?

The church that craves the love and esteem of the children and young people dares not neglect their social life. If they do not find it in the church they will seek it elsewhere. The church should become their social center. As leaders we should strive to make their social life so attractive that when they reach maturity their memories of the church will always be dear and precious. Under the present type of church school organization, much of the activity must necessarily be departmental and by class groups, but there are occasions during the year when we can carry on socially as a large church family and Christmas is the logical season for such an undertaking.

In addition to the usual gifts of food, clothing, and toys to the needy every Christmas, the Union Avenue Christian Church for a good many years has made a cash offering approximating \$1,500.00 to the support of an orphanage located in St. Louis and maintained by the churches of this communion, but which in a measure is a Union Avenue institution. The Christian aspects of a giving Christmas in this church have therefore increased year by year. Prior to the financial unification, the Christmas offering to the support of the home for the orphans was promoted as a school project, but under the plan of a graded church and a single budget, single pledge and single envelope system of giving, this offering like other missionary, educational, and benevolent offerings, is projected by the church as a whole, and in all the giving in this church the leaders, in so far as possible, endeavor to provide a democratic procedure.

Gratified, of course, by the progress this church has made in its benevolent growth, particularly at Christmas time, the director felt that there was also a place just before Christmas for an old-time Christmas observance, where the families would gather for a jolly evening of merriment and cheer in the parlors of the church.

The idea was proposed first to some of the parents and, of course, met with a hearty response. The matter was then presented to the heads of departments and teachers, especially in the lower grades, and they too thought well of the proposal which was finally approved by the educational committee. The responsibility for such an evening was delegated to the following committees working under a general chairman: decorations, program, and refreshments. Being a large city church with a widely scattered membership, it became necessary to do some promoting. This was accomplished chiefly through announcements to the parents, which were sent home by the children two Sundays prior to the event. The Union Avenue Church also publishes a weekly parish paper which was likewise used to good advantage.

The evening for this first celebration was three nights before Christmas. A large and beautiful tree had been provided and the children were thrilled at the opportunity to make many of the decorations. The lighting combinations were very effective, the seating arrangements formed a semi-circle facing the tree. The nursery and kindergarten tots, occupying their own little chairs, were seated closest to the tree and behind them were the primary and junior children. The parents, of course, were back of the little folk and understood that they were to "be seen but not heard." The children were given fifteen or twenty minutes before the program started to see and enjoy the tree and the decorations and to mingle and play together and this also afforded an opportunity for fellowship between the families, particularly the new parents who were present. Then, under the direction of one of the song leaders in the church, the children entered heartily into the singing of some familiar Christmas carols. This was followed by a story period. A returned missionary, a woman in the congregation who served for a number of years in Japan, was present in Japanese costume and after the happy crowd of

* Director of Religious Education, Union Avenue Christian Church, St. Louis, Missouri.

(Continued on page 30)

Christmas in the Local Church

By ALBERT W. PALMER*

MANY ministers and church workers actually dread the coming of Christmas. It means another "Christmas entertainment" to get up when everybody is already absorbed in personal and family plans and pressure is high on every social front. Yet surely Christmas, of all seasons of the year, ought to belong to the church. It would be a pathetic spectacle to see it captured and exploited by other interests and used for almost everything except the remembrance of the One whose birth it is supposed to celebrate!

If the church is to retain Christmas as peculiarly its own and as a time of special religious emphasis, it had better begin well in advance by appointing a special Christmas committee. As early as possible, a meeting should be held to survey the task and lay out the plans. This committee should be in general charge of the total Christmas program of the church, though it may, of course, appoint sub-committees for particular tasks such as worship services, pageant, lighting, social service, music, and decorations. This general committee should have on it, ex-officio, the pastor, the director of religious education or church school superintendent, the church chorister or organist, a representative church school teacher, a typical parent, a Boy Scout, and representatives of the young people, the woman's society, the official board of the church. The formation of such a committee affords the

wise pastor an opportunity to utilize latent talent in his church not already at work in regular official positions. Sometimes people who cannot be secured for annual offices will serve on some special committee like this.

At its first meeting, preferably in the evening at someone's home in an atmosphere of hospitality and good cheer, this committee ought to work out first of all, perhaps on a blackboard, its philosophy of Christmas. What is Christmas for? What objectives should the church have for the Advent season? What great themes are to receive major emphasis? Out of this discussion will doubtless emerge "The Home," "The Sacredness of Childhood," "Peace on Earth," "Goodwill among Men," "The Dangers Sym-

bolized by Herod," "The Significance of the Wise Men," "What Jesus' Coming Has Meant to the World," "What the Shepherds Stand For," and "Why in Bethlehem of Judea?"

These topics, which may suggest talks in church school or sermons by the pastor, will lead to more immediate and practical considerations: "How can our church celebration of Christmas this year make for peace on earth?" "What can we do to present a nobler interpretation of the

family?" "What Herods threaten childhood today and what can we do about them?" "How may our Christmas celebration break down false pride, prejudice, and shallow social superiority?" "How can it kindle a large spirit of generosity?" "How can we deepen a reverence for Jesus based on a truer understanding of his mission?"

Perhaps these questions are enough for the first meeting. Let the committee go home thinking them over. Send each member a carbon copy of them for consideration until the next meeting a week or ten days later when these general ideas are to be shaken down to a definite program.

At this second meeting a general map of the entire Christmas program ought to emerge. First of all, in view of the general philosophy at which we have arrived, certain things will be quite definitely agreed upon as undesirable and therefore to be avoided. One of these surely is the making of Christmas at the church just a riot of

excitement out of which cheap candy, a blustering Santa Claus, and a poor, pointless entertainment program remain as the remembered features after the Christmas season is past.

The matter of Christmas baskets will also come up for careful consideration. What are they to contain? To whom are they to be given? How are they to be delivered? Here the presence of an experienced social worker will be of value, either on the committee or called in for expert advice. More harm than good may be done by Christmas baskets if they are filled and distributed by a mere unintelligent emotionalism. Maybe it will be better to establish a reserve "Christmas Shelf" at your local family welfare headquarters from which visiting nurses and case-workers can draw clothing, toys, canned goods, and other donations as they are needed down through the year in-

They Heralded the Christ

By GRACE NOLL CROWELL

*They heralded the Christ with singing,
And what more fitting thing than song
To tell of a Savior who was bringing
Joy and peace to a world that long
Had waited his coming, had waited to see
The high fulfilment of prophecy?*

*There was the song of the Virgin Mary,
Sung in the hill-land, making its way
Up to the farthest heaven. Oh, very
Humble and glad was her song that day,
And the answering song of Elizabeth
Hangs on the air like a flower's breath.*

*Over the earth the Gloria ringing,
Clear, and bright as a golden horn!
Yes, it was singing, singing, singing,
That told the world that the Christ was born,
And there will be song, released and free,
In praise of him through Eternity.*

* President and Professor of Practical Theology, The Chicago Theological Seminary, Chicago, Illinois.

stead of deluging families with more than is needed at Christmas and leaving them neglected through the rest of the year. Much can be done also by suggesting to the church people what gifts will be most useful and acceptable.

Such a discussion may well lead to the creation of a sub-committee on Christmas Gifts for Social Welfare. Perhaps this committee will also suggest objectives for money gifts, such as the Christmas fund for aged ministers which most denominations have or a donation to some special children's work in a home or foreign mission field or in your own community.

Out of this and subsequent meetings of the Christmas committee there will emerge the major items of the Christmas program. Not all of them, of course, should be attempted in any one church and certainly not in any one year, and yet, in general, these are the things worth while.

1. *Community Christmas plans.* Before any one church goes very far in its own program, should it not raise the question of how it may contribute to a more significant observance of Christmas by the entire community of which it is a part? Perhaps the committee on Christmas Gifts for Social Welfare can become an inter-church affair, setting better standards and establishing finer cooperation with the family welfare organization of the community. In mild climates where the weather permits, an out-door community program of pageantry and carol singing on Christmas Eve may be a project well worth while, binding the churches together and bearing an undivided witness to the unchurched as to the real meaning of the Christmas season. In Honolulu I used to be chairman of a committee which put on such a program using the verandas of the old Royal Palace for a setting for the tableaux. We used people of all races—Chinese shepherds, Japanese wise men, a Hawaiian Joseph, an American Mary, and for the white-robed angels, blowing trumpets from the very pinnacles of the buildings, we used United States soldiers. Thus, on Christmas Eve at least, we transformed Uncle Sam's fighting men into angels of peace! Even in severe and wintry climates it ought to be possible for local churches at Christmas time to combine in some sort of common program or oratorio which would bear witness that Christianity is one religion united in purpose and loyalty to Jesus Christ and still allowing liberty of conscience and freedom in forms of worship and belief.

2. *The Christmas worship program* of the church will be the next important item. This will begin some weeks before December 25. A sermon on "The Art of Giving" may well come at the time when people are thinking most about their Christmas gifts to one another. Sermons on "The Prophetic Hope" and "The Messianic Dream" may point the way to Christmas. The music as well as the preaching should share in the prophetic impulse and help create a psychology of anticipation. Many churches have a firmly established tradition that Christmas Day itself is primarily for the home and that the observance in church comes the Sunday before. There are some values in this. Let us therefore consider this day.

3. *Christmas Sunday* will begin with appropriate programs in all departments of the church school and, in many cases, these will merge into a united worship service with the adult congregation. Even if this is not done every Sunday, it might be a good thing to do it at Christmas. Is not this the time to bring even the youngest child into the sanctuary of worship decorated now with Christmas greens

and, let us hope, with candles lighted on the altar? If a children's choir can sing the carols and young people read the Scripture lessons and the Christmas sermon have something in it for childhood and youth, a great and lasting impression may be made. Many churches encourage the presentation of babies for Christian baptism or other dedication at this service, and this adds a very beautiful touch suggestive of the home and of the Christ-Child.

4. *Sunday evening* may well be given over to the Christmas pageant. In some churches this is now so well worked out and so beautifully done that it has become a kind of holy tradition, a miniature Oberammergau! Properties and costumes are preserved, added to and improved year by year, and the parts are handed down, if not from father to son at least from one generation of high school boys and girls to another. Even kindergarten youngsters, serving as attendants to Mary and Joseph or the wise men, look forward to the day when they may play the major parts themselves. Many people can serve in such a pageant. There is need for actors, choristers, electricians, scene-shifters, property-men, mistresses-of-the-robles, and ushers. Let the older people sit in the pews this night! The young people will surprise them with what they can do and new ideas of reverence and worship may emerge.

Nor is pageantry the only Christmas drama. Such plays as Fred Eastman's "The Tinker" and Lady Gregory's "The Traveling Man" may well be used. And then there is always the rounding out of Christmas by a really worthy rendering of "The Messiah," or at least portions of it, if possible by the united musical talent of the community.

5. *Projects appropriate to Christmas* may hold the interest of church school classes or other appropriate groups. Most popular will be the carol singing to greet the sunrise (let us hope there is one!) on Christmas Day. Such groups of singers need to be well organized and rehearsed, and the route carefully organized, probably with the minister's help, so as to include the shut-ins and others who will appreciate a carol on Christmas-day-in-the-morning. Let us hope some hospitable home, or the church itself, will be open to receive the carolers as they come back to an open fire and at least coffee and doughnuts! Another interesting project with a missionary education value would be the securing of letters from correspondents in many lands on how Christmas is celebrated with them and the reading of these letters with appropriate introductions. The making of a Christmas diorama might make another excellent project, either a diorama of the manger scene in Bethlehem or two dioramas representing "War" and "Peace."

At no time since the Great War has the spirit of Christmas been so imperilled or so needed as it is this year. Let us celebrate it worthily.

Christmas Plays

The following Christmas plays which have appeared in the *Journal* are available from the International Council of Religious Education, 203 N. Wabash Ave., Chicago. Single copies of the *Journal* are fifteen cents each; please send cash with order.

"Peace I Give Unto You" by Dorothy Clarke Wilson, in December, 1932.

"And Myrrh" by Dorothy Clarke Wilson, in November, 1935.

"The Other Jesus" by Elizabeth H. Emerson, in November, 1936.

"I Received a Christmas Basket"

By HILDA HOWARD LAWRENCE

YES, I got a basket this Christmas," was the non-committal answer of a careworn Italian mother to the question of another in the group waiting for the settlement mothers' club to begin.

"What did they give you?" asked an eager voice from the group whose attention had been quickly caught by the word "basket."

"Well," replied the first mother, "I guess I really shouldn't say anything, for we don't know who the people were who brought the basket, but I'm sure they meant to help us, all right. Only what they brought wasn't what my kids needed, and after they left my big boy hollered because he was ashamed to have strangers come in and look around the house just like case-workers.

"The food was mostly in cans—lots of beans and corn that I can't get my man and the kids to eat anytime. There was a real good coat for Mary, but she had one already, and Angela and Lucy can't go out in cold weather because they haven't winter coats or even warm sweaters. We gave Mary's extra coat to my sister's Josephine 'cause she needed one so bad, and we try to help each other when we can. But if they had just brought something warm for my big girls!

"The boys got underwear, and that's the one thing the Relief gave us. But —, how they need pants and shirts! If I'd had the money those folks spent on what they bought us, I could have given my kids a good Christmas with a little tree and some nice fresh meat and something new for each of them to wear. Gee, I wouldn't mind having a few dollars to do a little shopping with! It's more fun than going to a show, I think, to look for bargains!"

"Why don't the settlement give baskets anymore?" complained a mother who had listened attentively to every word spoken by the others. "I had one once, and it was grand—a chicken, and fresh fruit and vegetables, and nuts and candy. We had a dinner *that* year—and how!"

"I think," remarked a quiet little Italian mother who had been a club member many years, "that the teachers here at the settlement want to help us when we get in trouble and really need things, *anytime*, and not just at Christmas.

"They gave me milk for three months last winter when I came back from the hospital so awful sick, and the Relief couldn't help because my man was on WPA. But his \$55 just wouldn't reach for rent and food and coal, and clothes for the five of us and carfare for him besides. I don't know what we'd have done without that milk, 'cause I hardly could eat anything and the doctor said I just had to have a quart of milk every day. I tried buying it myself for a few days, but it seemed we just couldn't spare that eleven cents when there was bread and spaghetti and coffee and vegetables to buy for the others; so I talked with one of the settlement teachers who came to see me, and next morning I got a bottle of milk from the dairy, and they kept bringing it for three months. It must have cost the settlement money—about \$9 I figured—but it really helped me more than a basket that would have fed us for two or three days. You got milk from the settlement, too—didn't you,

Mrs. Cognilio?" she asked turning to the woman beside her.

"I guess I did," was the emphatic reply. "Why, I maybe wouldn't have my Sammie today if the teachers at the settlement hadn't sent him milk this summer when he was so sick and the Relief was closed. They gave me money for oranges too, and for ice when the weather got so hot and the doctor said he had to have ice in a bag. We didn't get any basket for Christmas—just some toys for the child—but we needed things lots worse when Sammie was sick. Now my man has a little job, and I saved a few pennies out of his check and bought a few things for Christmas."

"Yes," chimed in another, "an' my Stephie couldn't go to high school if the settlement hadn't given her carfare all the first year, and money for some books, too. The settlement teacher gave her some real nice clothes, besides, and Stephie didn't have to be ashamed when she went to school. I don't say I'd *mind* having a Christmas basket but it wouldn't have helped send my girl to school, and she just loves it and is doing fine. Why, I went to a mothers' tea at the school last month and her teacher told me she is one of the best in her class. Was I proud!"

The door opened and the club leader entered the room. The Christmas basket conversation subsided for a few minutes until one of the less literate mothers asked: "What's-a-matter, Miss Smith—me come to club three years all-a-time an' you no give me Christmas basket!"

"Do you think we should pay club members with Christmas baskets, Mrs. Martini?" was the laughing rejoinder. The mothers smiled and nudged one another, while Miss Smith continued: "Perhaps this is a good time to talk about Christmas baskets because some of you have had them and others wonder why you did not get any."

It was evident from the expressions on the mothers' faces that this was a subject of real interest to them, and Miss Smith went on: "Some of you had baskets from the newspaper"—several heads nodded assent—"and others hoped for one but were disappointed. Isn't that it?"

"That's me," grumbled a widow, in unpleasant tones. "The nurse told me she sent in my name for one, but we waited all day for nothing, and the kids cried and cried something terrible. The boss* heard about it, and though he's poor himself, he went out and got a little tree and some fruit and candy for them, or they wouldn't have had any Christmas at all. It's a shame to fool people that way!"

"That is one of the troubles with this Christmas basket business," agreed Miss Smith. "We all know there can never be enough baskets for all the people who need them most, and often the newspaper or a church has more names than baskets and somebody of course gets left out. Then when your neighbor gets one and you don't, you blame the welfare nurse, or the school teacher, or the club leader at the settlement when all the time it is the fault of an old custom and not at all of the people who meant well by sending in your name for a basket.

"Perhaps Christmas baskets are like old clothes that have been worn so long, and patched and washed so many times

* Chicago Commons Settlement, Chicago, Illinois.

* The landlord.

that at last they just have to be thrown away. Ten years ago, it was a regular custom for the settlement to give Christmas and Thanksgiving baskets to as many people as possible. But times are different now, and almost every day we have emergencies of one kind or another brought to us by families in this neighborhood, and we do what we can to take care of them. Then we tell the people who want to help us that if they will give us the money or the food that they would put into a Christmas or Thanksgiving basket, we will try to use it for them, whenever special needs are brought in to us.

"I always tell them too," she added, "about the ways in which you help one another, because that quiet help between families, in times of distress, is a story of fine neighborliness and service that most of them listen to with surprise. And even we in the settlement do not know one half of the ways in which you are all helping relatives and neighbors from time to time.

"There was another trouble with baskets. Very often the people who brought the Christmas baskets were strangers to you, and you never saw them again. Sometimes, too, they were curious to see how you lived, and were really disappointed if the home to which they brought their basket was not as 'poor' looking as they had expected it to be. If it looked clean and even a little attractive, it seemed hard to make them understand that there might be very little food in the cupboard or warm clothing in the closet."

"I guess that's what the folks thought who brought us a basket last year," said a mother who had not spoken before. "My lady friend downstairs heard them say as they went out that they didn't believe we could be so very hard up because we had such a nice gas stove and everything was so clean. She said she felt like telling them that my husband

bought the stove six years ago when he had steady work, and that it looked almost new because I knew how to take care of it, and that even if we didn't have a piece of bread in the house things would be clean anyway!"

There was a moment's pause, and then Miss Smith asked with a smile: "Well, now, suppose *you* were settlement workers. What would you do about Christmas baskets, or what do you think you could do as members of this mothers' club?"

"That's sure a hard question," said one thoughtfully, "for lots of people read about Christmas baskets in the newspapers, and think they ought to have one just because they are poor; and some used to get baskets from the settlement and are sore because you've stopped giving them. But maybe we club mothers could help a little. I'm going to tell my mother-in-law about our talk today. She don't come to club anymore because she hasn't had a basket for four years, and she thinks other folks get them and she doesn't. And there is a lady across the hall from us who was sure mad at the settlement this year 'cause they didn't give her a basket, when she asked for one. I think I could say something to her."

"Couldn't we have a little play, sometime, for all the mothers' clubs, and show them why it's better not to have Christmas baskets any more?" suggested the mother whose basket had started the discussion.

"Yes," agreed another, "that would be fine. They would understand it better if we acted it on the stage."

"And maybe," volunteered still another, "Miss Smith would write a letter for us to the newspaper, about baskets, and then she could tell some of the people who give money to the settlement what we said in this meeting and why we think baskets don't help us as much as some other things."

A Suggestion for Your Christmas Giving

YOU who like to give Christmas gifts of particular appropriateness will welcome the announcement of a special Christmas offer which will enable you to give the *International Journal*, at a reduction in price, to your minister, director of religious education, church school superintendent, departmental superintendent, or to some friend who is a teacher in the church school. Such a gift will not only give to the recipient inspiration, practical suggestions, and materials for use in his work, but it will be a monthly reminder of your mutual interest and belief in Christian education.

SPECIAL ENVELOPE

At page four of this issue of the *Journal* there is inserted a convenient envelope for your use in sending in subscriptions at the special rate of \$1.00. This may be used for renewing your own subscription,

regardless of the present date of expiration, or for as many gift subscriptions as you wish to send.

THINGS TO BE NOTED

In filling out the envelope, please note the following things. First, this is a cash offer only. If subscriptions must be billed, the regular rate of \$1.25 will apply. Second, this offer is good only for the month of December. Third, all subscriptions entered through this offer will begin with the January magazine unless an earlier issue is requested. Fourth, we shall be glad to send gift announcement cards if such a desire is indicated on the envelope.

HAPPY CHRISTMAS!

To our old friends, and to the new ones who are constantly coming into our fellowship, we wish all the blessings of the Christmas season.

New Books for the Children's Christmas

By MARY ALICE JONES

I WANT a book for Christmas" is a request which many parents and relatives hear from children and boys and girls in whom they are interested. Sometimes the child is quite specific: "I want a dog book," or "I want a fairy book," or "I want a book about real people," or "I want a book about other countries." This assistance from the children is helpful in that it, at least, narrows the search within reasonable limits. But even so, those who would buy a book for the children's Christmas are frequently confused by the large number of offerings which they find in the stores around Christmas time.

A number of publishing houses were asked to make available for examination their new publications for children. On the basis of this examination, we are submitting the following lists. We are limiting the lists proposed to new publications. There are available from the American Library Association, The Child Study Association, and other sources carefully selected lists of the older publications for children.

It is interesting to discover each year certain marked trends in the books for children. This year, apparently, the success of the historical novels in the adult field has influenced publications in the children's field. There is an unusually large number of books built around historical incidents or characters. There seems, also, to be a greater interest in animal stories than we have observed for several years. For a while, stories about machines and engines seemed to be supplanting stories of dogs and horses and other animals. This year, however, there are practically no books about machines and a large number about animals. Although not so many as in some years, there is a goodly number of stories about boys and girls in other countries, one or two of them quite outstanding. There seem to be very few new books for the youngest children.

A word should, also, be said about the illustrations. There seems to be a trend toward what, for lack of a better term, we shall call "modernistic drawings." It will be interesting to see how children react to this type of illustration in their books. In some of the books, the illustrations are quite like those which children, themselves, draw.

The price of some of the books may seem high. However, the publication of a book which includes a large number of illustrations is necessarily expensive, and we should not want to give our children cheaply published volumes.

It is recognized, of course, that all good new publications for children are not included in the lists. Not all the publishers cooperated. In selecting the books which the publishers sent for review in the *Journal*, they may have omitted some which we should like to have included. We are arranging the list, for convenience, in approximate age groups, the books for the older children of each age group being toward the end of those for that group.

For Beginner and Primary Children

Clare Turlay Newberry, *Mittens*. Harper and Brothers, New York. Price \$1.75.

A charmingly written story of a fat, little tabby cat whose pictures are irresistible. But Mittens gets lost and Richard interviews many other cats before he finds him again. Children from about four to seven will love this book.



Photo, Ewing Galloway

Charims, *Inky and Pinky*. Grosset and Dunlap, New York. Price 50 cents.

Two little girls and two little cats who are both good and bad. For children about five.

Dorothy Walter Baruch, *The Funny Little Boy*. Lothrop, Lee and Shepard Co., New York. Price \$1.00.

A pleasing little tale of a child who tried to make his next-door neighbor smile. A full-page drawing opposite each page of text.

Fannie Burgheim Blumberg, *Rowena Teena Tot and the Runaway Turkey*. Albert Whitman and Co., Chicago. Price \$1.00.

Three little Negro girls visit their grandmother and plan to have a Thanksgiving turkey, but the turkey runs away and then the fun begins. Well illustrated.

Berta and Elmer Hader, *Stop, Look, Listen*. Longman's, Green and Co., New York. Price \$1.00.

A useful story of children in a city who learned to take care of themselves in many situations by observing safety rules. Well illustrated.

William Pene du Bois, *Otto at Sea, Giant Otto*. The Viking Press, New York. Price 65 cents.

Ingenious tales of a huge dog and his master who accomplish amazing feats. The children of around six will like the impossibilities and surprises.

Katharine Gibson, *The Oak Tree House*. Longman's, Green and Co., New York. Price \$1.50.

A quaint little book telling about a Goodman and his wife, their cat and their dog who, when they lose their home, build themselves a house in a tree which so delights the boy who is King of the realm that many good things come to the Goodman and his wife.

Jane Quigg, *Jean and Jon Are Six*. Thomas Nelson and Sons, New York. Price \$1.50.

Homey stories of twins, a girl and a boy, who have happy times with their dog, their lemonade stand, their playmates, and a circus.

Mabel Leigh Hunt, *Little Girl with Seven Names*. Frederick A. Stokes and Co., New York. Price \$1.50.

A charmingly written and illustrated story of a little Quaker girl who was named for her two grandmothers and four aunts, and how she managed to lose some of the names without offending any of her relatives.

Emma Brock, *Beppo*. Albert Whitman and Co., Chicago. Price \$2.00.

Beppo is a little Italian boy who has a beautiful white goose. The goose gets into mischief as geese will, but finally brings Beppo many good things. Illustrated in both colored and black and white pictures.

Ingri and Edgar Parin D'Aulaire, *George Washington*. Doubleday, Doran and Co., New York. Price \$2.00.

A picture book with descriptive text giving the life of George Washington. Large format. Colored pictures.

Bertha Marilda Rhodes, *Engine Company No. 25*. Albert Whitman and Co., Chicago. Price 50 cents.

A story of a little boy who wanted to be a fireman and became friends with the men in the engine house, learning about their work and playing games which teach safety.

Agnes McCready, *A Day at School*. E. P. Dutton and Co., New York. Price \$1.00.

Illustrated with photographs by Ruth A. Nichols, this book sets forth the program of a first-grade group in a progressive school. It makes school appear altogether delightful. Children will love the pictures which look so much like themselves.

Marguerite Vance, *A Star for Hansi*. Harper and Brothers, New York. Price \$1.00.

An attractive story of a little German girl and of the apple-wood box which helped Sophie bring a happy Christmas. Illustrated in color.

Helen Bannerman, *Sambo and the Twins*. Frederick A. Stokes and Co., New York. Price \$1.00.

A new adventure of the Little Black Sambo loved by many children. In this story, twin babies become the special charge of Sambo and together the three children have many interesting adventures. Large type and illustrations opposite each page make it possible for little children to "read" the book themselves.

Marion Bullard, *The Hog Goes Downstream*. Harcourt, Brace and Co., New York. Price \$1.50.

A story, that primary children will like, of a hog who was a part of a farmer's barnyard until the flood came and then his adventures began. Generously illustrated with line drawings by the author.

Frances Eliot, *Pablo's Pipe*. E. P. Dutton and Co., New York. Price \$1.50.

An attractively illustrated book describing the life of Pablo, a little boy in Mexico, who played happy tunes. The author has lived in Mexico and the incidents and pictures are authentic. The narrative is attractively written.

Ellis Credle, *Little Jeemes Henry*. Thomas Nelson and Sons, New York. Price \$1.50.

An interesting and attractive little book describing the adventures of a little Negro boy in earning money to go to the circus. Illustrated in full page drawings.

Stella Burke May, *Children of Japan; Children of Mexico; Children of Lapland*. Harold and Delaine Kellogg, *Indians of the Southwest*. Rand McNally and Co., Chicago. Price 10 cents each.

These four little volumes are among the ten cent books being distributed through the dime stores. Each book is written by a person who has either lived or traveled in the country

described. The photographs which are used for the illustrations facing each page of text are excellent selections, giving authentic pictures of the peoples described. The text is simply written and the material chosen gives a well-rounded picture of child life in the countries described. The books should be both attractive and useful to children.

Dorothy P. Lathrop, *Bouncing Betsy*. The Macmillan Co., New York. Price \$1.50.

A story for little children about a baby lamb who was owned by a little girl and one day went to the pasture where the other lambs were.

Older Primary and Junior Children

Esther Wood, *Great Sweeping Day*. Longman's, Green and Co., New York. Price \$1.75.

An engaging tale of a Japanese boy who tried to avoid his part of the household work in connection with Great Sweeping Day, as the day for house cleaning is called. He runs away and has a number of adventures which portray typical life in Japan, and finally bring him home ready to do his share of the work. Illustrated in delightful drawings. The type is large enough for children in the third and fourth grades to read themselves.

Madeline Darrough Horn, *Farm on the Hill*. Charles Scribner's Sons, New York. Price \$2.00.

Two boys from the city spend a summer with grandmother and grandfather on the farm. They get acquainted with the animals, help with the farm work, listen to stories, have fun in the hay, watch the threshing, and even enjoy a rainy day. The book is well written and attractively illustrated in full-page colored pictures.

Eleanor Frances Lattimore, *The Clever Cat*. Harcourt, Brace and Co., New York. Price \$1.50.

Ulysses, a black foundling cat, becomes an attractive member of a friendly household. He learns not to catch robins, to get along with a dog, to find his own Christmas presents, and to perform tricks.

Bertha Marilda Rhodes, *Spotted Deer's Party*. Albert Whitman and Co., Chicago. Price 50 cents.

Spotted Deer was a little Indian boy who lived in a tepee beside the Big Shining Water. The games he and his friends played and the legends they loved are attractively described.

Marian Keith, *Glad Days in Galilee*. The Abingdon Press, New York. Price \$1.00.

An unusually successful attempt to make the boyhood of Jesus alive to children of today. The children of Galilee play together as children do the world around, and the boy Jesus is given his place in the normal, happy fellowship of the village. The stories are true to the spirit of the Gospel narratives.

Frances Joyce Farnsworth, *Cubby Returns*. The Abingdon Press, New York. Price \$1.00.

A story of the adventures of the bears in Yellowstone Park who see the sights which tourists see and many wonders besides.

Helen B. Preston and Margaret Temple Braley, *Blue Nets and Red Sails*. Longman's, Green and Co., New York. Price \$1.00.

A well-told story of the sardine fishers of Brittany and of two little boys who spent an exciting day on a fishing boat. The pictures are unusually attractive and the book gives an authentic picture of an interesting industry.

Ethel J. Eldridge, *Ling*. Albert Whitman and Co., Chicago. Price \$1.00.

An adaptation from an old Chinese folk tale describing Grandfather Yen-Foh and his grandchildren.

Alfred Ward Joseph, *Sondo*. Albert Whitman and Co., Chicago. Price \$1.00.

The story of a Liberian boy and his monkey. There are many illustrations, and the games and activities of the Ivory Coast are described.

(Continued on page 31)

What Are the Facts?

Concerning the Manufacture and Sale of War Munitions

RECENTLY we have been hearing much about the relation of the war munitions industry to war. Because of the Christian interest in peace, church groups may well give specific attention to the problem of government regulation or ownership of the manufacture of munitions. Of course some persons say there should be no munitions whatever, but until we reach their ideal we need to give attention not only to the ideal, but also to the immediate improvement of our present situation.

Some of the questions worth considering are these:

1. Is the private manufacture of munitions conducive to war?

2. Is strict government regulation of the munitions industry desirable? Can it be effective?

3. Is government ownership more or less desirable than government regulation?

4. What, if anything, can Christians do to bring about the right solution of the problem?

The reports to the United States Senate of its Special Committee on Investigation of the Munitions Industry, of which Gerald P. Nye is chairman, are contained in seven volumes, each of which is filled with significant and interesting data. It will be possible here to give only excerpts from the findings. Persons interested in making anything like a thorough study of the Committee's work are referred to these documents, which may be secured at a nominal rate from the Government Printing Office in Washington. These statements to the Senate should not be confused with the printed reports of the *hearings* before this Special Committee, which to date number twenty-four parts. (See also the editorial on "The Report of the Nye Committee" in this issue of the *Journal*.)

REPORT ON THE ACTIVITIES AND SALES OF MUNITIONS COMPANIES¹

"The committee finds, under the head of sales methods of the munitions companies, that almost without exception the American munitions companies investigated have at times resorted to such unusual approaches, questionable favors and commissions, and methods of 'doing the needful' as to constitute, in effect, a form of bribery of foreign governmental officials or of their close friends in order to secure business." (Page 3)

"The committee accepts the evidence that the same practices are resorted to by European munitions companies, and that the whole process of selling arms abroad thus, in the words of a Colt agent, has 'brought into play the most despicable side of human nature; lies, deceit, hypocrisy, greed, and graft occupying a most prominent part in the transactions.'" (Page 3)

"The committee finds, further, that the constant availability of munitions companies with competitive bribes ready in outstretched hands does not create a situation where the officials involved can, in the nature of things, be as much interested in peace and measures to secure peace as they are in increased armaments." (Page 4)

"The committee finds also that there is a very considerable threat to the peace and civic progress of other nations in the success of the munitions makers and of their agents in corrupting the officials of any one nation and thereby selling to that one nation an armament out of proportion to its previous

armaments. Whether such extraordinary sales are procured through bribery or through other forms of salesmanship, the effect of such sales is to produce fear, hostility, and greater munitions orders on the part of neighboring countries, culminating in economic strain and collapse or war." (Page 4)

"While the evidence before this committee does not show that wars have been started solely because of the activities of munitions makers and their agents, it is also true that wars rarely have one single cause, and the committee finds it to be against the peace of the world for selfishly interested organizations to be left free to goad and frighten nations into military activity." (Page 8)

"At the time a naval bill for \$617,000,000 was before Congress, the president of the Bath Iron Works in Maine asked the publisher of a string of newspapers to reprint a Japanese war-scare story, although the Chinese source of that story had been thoroughly discredited editorially by the newspaper originally publishing it, the *New York Herald Tribune*." (Page 10)

"The committee finds that the War Department encourages the sale of modern equipment abroad in order that the munitions companies may stay in business and be available in the event of another war, and that this consideration outranks the protection of secrets." (Page 11)

REPORT ON EXISTING LEGISLATION²

"The committee finds that the embargo on export of arms to governments in China, other than the Central Government established at the request of the Chinese Government, by various nations, including the United States, was violated by American munitions companies and was believed by them to be violated extensively by the munitions companies of other nations." (Page 3)

"The committee finds that violations of the Treaty Restoring Friendly Relations with Germany and of the Treaty of Versailles in regard to the traffic in arms were known to the munitions companies and to the interested governments in 1926, and that several American aircraft and supply companies have furnished a great amount of material to Germany of a possible military nature, but also of a possible commercial nature, but with knowledge that such material might well be used for military purposes and be in violation of the treaty." (Page 3)

"The absence of law forbidding the shipments of arms to belligerents allows a great boom in arms which, in effect, turns the United States into an auxiliary arsenal for that particular belligerent which has control of the seas." (Page 5)

REPORT ON MANUFACTURE OF MUNITIONS³

"The Navy has become a big business. . . . During the years 1933 and 1934 it gave out to private companies contracts totaling over \$180,000,000." (Page 7) "The committee finds that the evidence indicates clearly that:

"In most cases the Navy wishes work to begin as soon as possible. The result of this is that there is often not time to prepare designs, let alone examine figures or to analyze the bids put before it by private companies.

"The rush has made it impossible for the Navy to use its own navy yards as current up-to-date yardsticks of private bids. The navy yards do not even know such essentials of the bids of private yards as the speed guaranties or oil guaranties until after the private bids are opened.

"The Navy has never examined the underlying costs or profits of the private builders. It makes no pretense of doing this. It has no staff for it. The figures studied by the Munitions Committee were all news to it.

"This rush, this lack of staff, this lack of acquaintanceship

(Continued on page 40)

¹ Report of the Special Committee on Investigation of the Munitions Industry, United States Senate, Report No. 944, Part 3, 1936.

² Part 5 of the Committee Report, 1936.

³ Part 7 of the Committee Report, 1936.

"The Perfect Gift"

A Public School Christmas Project

By NELLE A. CURRY*

THE Christmas spirit in our school was to be expressed in play form. The creation of the play, I felt, was part of that expression. It is a soul-stirring experience to see the nebulous thoughts of childhood taking form, evolving a universe. But to attempt to capture those forms in any medium for even a few moments is a challenge.

I decided to work with sixth graders. I explained to them that we wanted a play that expressed a real Christmas spirit. What did we associate with that holiday? Gifts. Where did we get the idea of gifts? From Jesus being given to the world. Then came the first flash of realization: "We have a crèche at home; we put our gifts around it." The children questioned: What was it? Why did they have it? Wouldn't it be nice in a play? Couldn't it come to life? And our play was born.

Each person who wanted to be in the play was asked to read in the Bible all he could find that told about the first Christmas and to think about what it meant to us.

Practically everyone in the room turned out for rehearsal. We decided that for characters we wanted Joseph and Mary, three kings, a group of shepherds, little Dickie (his mother and father were later developments), two modern children, possibly with their parents. In working out the dialog, the parents seemed unessential so we dropped the parts. Each one was given a chance at any part he wanted to try. Discussion and criticism followed the attempts.

We soon decided to give the two modern parts to younger children and several nine- and ten-year-olds came to try out. We could not decide on any one pair, so we had three casts—one for each performance. For the second scene, the children chose the cast, using excellent judgment.

The children who had no acting parts were the producing cast. They made large cardboard figures for the crèche and they designed and executed the window through which the city was seen. The music department re-

hearsed the carols in the various rooms and a chorus, made up of eight children from each room, gave the incidental music.

The play never became static. The version recorded here was taken stenographically at a rehearsal. It varied not only with each rehearsal, but even with the public performances, for each child was alert and eager to respond to the challenge of a new thought.

Two of the shepherds were the overgrown boys of the school who experienced a real satisfaction in finding their niche in the performance. And one "Bobby"—the one who did the part for the parents—was even changed from a definite "problem" into a worker in order to have the part.

The development of an atmosphere of awe and reverence on the part of the participants was a thrilling experience, and when these children began to express their emotions in "great silences" and "stillness" we had lumps in our throats.

The two modern children caught the spirit and carried it into their scenes, and Betty's story of her dream seemed to have become an actual wonder. Where these little minds found their interpretations for the gifts, I do not know, nor where they found "faith" and "love from the hearts of the children." None of us who knew him will forget Dickie as, stretched to his full height, he looked into the crib and then, as by some great compulsion, knelt quickly before what he saw. His one little speech, "And the love from the hearts of the children," always brought tears.

The play cannot bring to others what it brought to us. We lived—all of us—in a mysterious, rarified atmosphere. The halls and rooms were quieter. The children's consideration of one another and their willingness to sacrifice for the play were an inspiration. It was for us the expression and interchange of our highest ideals. It is something to have lived with one another at our best for even a month.

"The Perfect Gift"

PROLOG: "Bethlehem," Lorraine Drury
(An original poem)

CHORUS (off stage): "It Came upon the Midnight Clear"

SCENE I

(A living room with a window in rear, made, in this case, of purple tissue paper with dark outlines of city buildings pasted across the bottom so that when lighted from the back, as it is all the time, one looks out across a city. A davenport is under the window, a chair is at one side. At center stage front are large, painted, cardboard figures of a crèche, including the shepherds and wise men. As curtain rises, Bobby and Betty are putting in the last thumb tacks to hold the figures on their blocks.)

BOBBY: Now we have finished the crèche. Let's play with the things.

BETTY: It was fun making it, wasn't it?

BOBBY: Yes, I wouldn't like to give it up.

BETTY: Neither would I. The robes of the kings are more beautiful than the shepherds.

BOBBY: But the shepherds are just as good.

BETTY: Yes, I think so, too.

BOBBY: What has that king got in his hand?

BETTY: Myrrh, Robert.

BOBBY: What is myrrh?

BETTY: It is a bitter perfume.

BOBBY: I never heard of bitter perfume. I would not call it perfume if it was bitter.

BETTY: I wouldn't either, but that is what they called it. Why does your shepherd have a stick in his hand?

BOBBY: He hasn't a stick. That is a crook.

BETTY: Why does he have a crook?

BOBBY: He has a crook so that he can keep the sheep together. He sticks out his crook when the sheep wander and catches them by the neck.

BETTY: I have heard people call it a staff. Is that the same thing? (Chorus back of stage begins to sing "Silent Night.")

BOBBY: No, a staff is a straight stick the shepherd uses to keep his balance when walking through the mountains.

BETTY: Listen!

BOBBY: Carols! Let's listen!

(They go to window and look out, one points to supposed group.)

BOBBY (at end of stanza): Didn't you enjoy that? Why did it have to stop? (Two more stanzas are heard.)

BETTY: Didn't stop right away, did it?

BOBBY: Did you notice Dickie's house?

BETTY: Yes, there it is.

BOBBY: I don't think they have electricity, do you?

BETTY: No, they haven't. I looked. I think they have candles.

BOBBY: Dickie looked sad in school this morning.

BETTY: I don't think we would be happy either if we had to spend Christmas like he is going to. He doesn't even

(Continued on page 38)

* Public School Teacher, Grand Rapids, Michigan.

A Dramatic Calendar for Churches

Suggestions for Dramatic Programs for Outstanding Events in the Month of February

Compiled by HAROLD A. EHRENSPERGER*

Guido Fredolin Verbeck—*Missionary to Japan*

THE CROSS TRIUMPHANT, written by missionaries in Japan.

Episodes in the progress of Christianity in Japan. Part I depicts a fifteenth century persecution of Christians; Part II, first contacts of a modern family with practical Christianity; Part III, Christian activity of the Japanese family. About 40 people; some parts may be doubled. About 1¼ hours. Friendship Press, 35 cents.

ADOPTION by Etsu Inagaki Sugimoto.

One scene. 7 persons. 30 minutes. Simple costumes and accessories. The son of a Japanese family is ordered to divorce his childless wife that he may marry again and provide an heir to burn incense to the ancestors. Being a Christian, he refuses to do this and is forced to leave home to make possible the adoption of a nephew who has a child. The tragedy of this situation is truthfully and vividly presented. Missionary Education Movement, 25 cents.

THE HUMAN PILLAR by Kido Okamoto, translated from the Japanese by Zoe Kincaid and Hanso Tarao.

Eight men, 4 women, extras. Exterior. Japanese costumes. 40 minutes. Relates in charming fashion a beautiful old Japanese legend. The play can be done by all-female casts. Royalty \$5.00. Samuel French, 50 cents.

THE MASK-MAKER by Kido Okamoto.

Three acts. 6 men, 2 women, extras. Interior. Japanese costumes. 1 hour. A fantasy in the best Japanese style which may be used with a musical program for an entire Japanese evening. *Not easy*. Royalty \$10.00. Samuel French, 50 cents.

THE SWORD OF THE SAMURAI by Tracy D. Mygatt.

Two acts. 5 men, 4 women, extras. About 1¼ hours. A play for advanced groups, dealing with the problem of Japan's reaction to the Exclusion Act of 1924, and the Christianizing of the children of a Buddhist family. Shows how the beauty of the spirit of Samurai (the knighthood of Japan) lends itself to the idealism and strength of the Christian faith. D. Appleton-Century, 75 cents.

ROOM FOR A FLOWER by Helen L. Willcox.

One act. 3 women, 2 men. Interior. 30 minutes. An effective play on some conditions in Japan and how they are affected by the Christian ideal when it is put into practice. In *Plays for These Times*. New. Abingdon, 35 cents.

Candlemas Day—Festival of the Presentation of Christ in the Temple

THE BOY BISHOP AND TOLLITE PORTAS by Phillips E. Osgood.

An adaptation for the modern chancel from the French and Saxon services of approximately the eleventh century. In these services is resurrected ancient but deeply significant and helpful symbolism. A scholarly preface affords the historical background with which congregations should be familiarized either by means of a short talk or by a program note before the presentation. In *Old-Time Church Drama Adapted*. Harper's, \$1.75.

THE LITTLE MIRACLE by Zoë Akins.

One act. 5 women, children. Interior. 1 hour. A poetic play built on the childhood of Jesus. Written in delicate and beautiful poetry, this is one of the best religious plays. It should be used for

*Director, Division of Plays and Pageants, Methodist Episcopal Church, Chicago, Illinois.

FEBRUARY 1937						
<p>"Oh, to pour love through deeds— To be as Lincoln was!" —James Oppenheim</p> <p>"For this was on Seynt Valentynes day When every foul cooeth ther to chose his mate." —Chaucer</p>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Guido Fredolin Verbeck (1830-1898)—missionary to Japan. St. Brigid—patroness of Ireland.	2 Candlemas Day. Grounding Day. Giovanni da Palestrina (1527-1594) died. First Town People's Society of C. E.—organized at Portland, Me., 1881.	3 Pelle Rendelssohn-Burkholdt (1809-1847).	4 Mark Hopkins (1807-1887)—educator.	5 Roger Williams (1603-1683)—religious liberty. Dwight Lysan Moody (1827-1899).	6 St. Dorothea
7 Charles Dickens (1812-1870). Boy Scout Week—begins (second week in February).	8 Samuel Barnett (1844-1913)—settlements.	9 Shrove Tuesday	10 Ash Wednesday	11 Thomas Edison (1847-1931). Washington Gladden (1836-1918)—lyrics.	12 Abraham Lincoln (1809-1865). Cotton Mather born 1682.	13 American Society for Promotion of Temperance—formed in Boston, 1826.
14 St. Valentine's Day	15 Susan B. Anthony (1820-1906). Galileo Galilei born 1564.	16 Philip Reinelochton—reformer, born 1497.	17	18 Henry Martyn (1781-1812)—missionary to India; translator New Testament.	19 Cervantes—astronomer, born 1572.	20 American Baptist Publication Society—organized, 1828.
21 John Henry, Cardinal Newman (1801-1890). Alice Freeman Palmer (1855-1902).	22 George Washington (1732-1799). Sir Robert Baden-Powell (1857)—founder of Boy Scouts, 1908.	23 George Frederick Handel (1685-1759).	24 St. Ethelbert—first Christian king of England.	25	26 Victor Hugo (1802-1885).	27 Henry Wadsworth Longfellow (1807-1882).
28 Wilfred T. Grenfell (1865-).						

reading if not for production. Royalty on application. New. Harper's, 75 cents.

Dwight Lyman Moody—Preacher and Evangelist

THE CRUCIFIXION OF PHILIP STRONG. Dramatization of Dr. Charles M. Sheldon's story of the same name by Alma Newell Atkins.

Eight men, 4 women, and 4 or 5 persons for the mob scene. Interior. 2 hours. The experiences which beset young Philip Strong in his ministry of the gospel in Everyman's Town. Royalty \$5.00. Baker, 50 cents.

THE FOOL by Channing Pollock.

Four acts. 13 men, 8 women, and extras. 2 interiors. Modern costumes. It deals with a young clergyman who resolves to try living like Christ. Through a series of intensely dramatic incidents, he learns that such a man might lose the world, but would find happiness. This play may be used for reading and discussion. Royalty, \$50.00. Samuel French, 75 cents.

Saint Dorothea

THE LEGEND OF SAINT DOROTHY by Georgiana Goddard King.

One scene. 4 men, 1 woman, 10 minutes. A dramatic treatment of the legend that can be used in the church. In *Short Plays for Junior and Senior High Schools*. Houghton Mifflin, \$1.28.

Charles Dickens

SHORT PLAYS FROM DICKENS by H. B. Browne. Scribners', \$1.75.

Boy Scout Week

THE HONOR OF A SCOUT by J. C. McMullen.

One act. 11 Boy Scouts. 45 minutes. A Boy Scout camp in the mountains. The fundamentals

of the organization are brought to attention through an ingenious plot with an underlying vigorous and sympathetic picture of Boy Scout practices, motives, and ideals. Baker, 25 cents.

THE DYSPEPTIC OGRE by Percival Wilde.

Two men, 1 woman, 14 or more children. Various costumes. 45 minutes. A modernized fairy play dealing with a lovable ogre who eats children only because he cannot digest any other kind of food, and who would far rather eat poets, politicians, or even beef. Boy Scouts come to the rescue. *Popular*. Royalty \$10.00. Samuel French, 35 cents.

A SCOUT'S HONOR by Clifton Lisle.

One act. 12 boys, Scout Master. 45 minutes. Exterior. A play about the relation of boys in a camp and an exciting incident which brings out Scout principles. Penn, 25 cents.

FINGERS by staff of Big Brother Movement.

Four acts. 18 boys. 1½ hours. The story of a boys' club and how it helps a boy to go straight. Excellent. No royalty. Samuel French, 30 cents.

GUPPY'S FOLKS by Paul Moffett.

One act. 6 boys. 20 minutes. Boys' school. A Christmas-time episode in which the boys of the school show up Guppy. No royalty. Dramatic Publishing Company, 35 cents.

THE THIRTEENTH DOMINO by Harold S. Latham.

One act. 6 boys and extras. 30 minutes. Boys' life—good for all kinds of boys' organizations. No royalty. Samuel French, 30 cents.

TREASURE ISLAND by Ruth Kimball.

Three acts. 10 men, 1 woman, extras. Dramatization of Stevenson's famous story. Baker, 35 cents.

(Continued on page 28)

Bothan'—A New-World Wise Man

A Dramatic Christmas Episode for Young People

By GRACE SLOAN OVERTON*

Characters

BOTHAN': *Keeper of a book store. Man about sixty-five. Quaint, kindly, of high intelligence. Wears a skull cap and dark suit.*

CUSTOMER: *Cultured woman, about thirty-five.*

BOB: *Disillusioned young man, about twenty-five.*

SONJA: *Delightfully wistful young woman, about twenty-three. Bob's fiancée.*

CLIFF: *Taxi driver. In early twenties. From the "Dust Bowl."*

JOHN: *Elevator operator. In early twenties.*

Notes to Director

1. The room must create the quaint atmosphere required by the play.

2. The window must be so placed that one looking out of it will have his back toward the door which leads to the book store.

3. Some experimentation will be necessary in order that the carol singing may be brought into effective harmony with the action of the play and made to seem perfectly natural.

TIME: Christmas Eve.

SCENE: *A quaint living room behind the book store of BOTHAN'. In one corner, an open cupboard with colored pottery and cups and saucers. A table or old-fashioned sideboard. Teakettle and teapot. Table with books. Settee with reading stand and light. Easy chair. Christmas candles and wreath. Window and door. A painted sign—"The Bothan' Book Shop"—which can be read easily by all.*

BOTHAN' *(Enters from book store. Takes up a book and sits in easy chair. Just as he is nicely settled with the book, a tinkling bell—like those used on shop doors—is heard off-stage. With a show of impatience he rises, goes to door, opens it, and calls out.)*: The book store is closed for the night.

CUSTOMER *(from outside)*: I'm so sorry. The door was unlocked; I opened it thinking you must be somewhere about.

BOTHAN': I left the door unlocked because it is the only entrance to my living quarters back here.

CUSTOMER *(appearing at doorway)*: I'm so sorry *(hesitates)* but—I came back for the book I selected this morning—I have the money now.

BOTHAN' *(throws the door wide open and speaks in kind apology)*: Bless you! Come on in. I have your book here, all ready for you.

CUSTOMER *(Enters hesitatingly. She is shabbily dressed as a woman who has known better days. Speaks in cultured tone, apologetically)*: It's a shame to trouble you this way. I didn't want to

take the book without paying for it, even if you were willing to trust me. I didn't get my pay until a little while ago—our closing time was very late to-night.

BOTHAN' *(assuringly—goes to table, gets book, and returns as he speaks)*: This is quite all right. I didn't want to light up the store to find it when you came; if I did, someone would be sure to think I was open for business, so I brought the package in here. *(Hunts among things on table.)* What if I couldn't find—I put it away so specially!

CUSTOMER *(surprised)*: Why, I should think Christmas Eve would be a good time for business.

BOTHAN' *(he has found the wrapped book—in Christmas paper—and holds it in his hand)*: No, not with my idea of Christmas Eve. It's a time to remember—to remember things which can't be bought or sold—only lived. *(Hands her the book.)*

CUSTOMER *(appreciatively)*: You have wrapped it beautifully. *(Continues speaking as she lays book on table and takes money from purse.)* My husband will be so happy to own a copy of this book. As you know, he is ill and has a great deal of time to read.

BOTHAN': Yes, it is a good book. I'm reading it myself.

CUSTOMER *(holds money in hand; BOTHAN' does not reach to receive it)*: A friend lent my husband a copy. But he said it was a book you had to own to get the most out of it.

BOTHAN' *(still not reaching for money)*: He's right! Most great books are not merely to be read—but to be possessed—to have near to peruse—

CUSTOMER *(gathering herself up and definitely extending the money)*: I must hurry along. I'm afraid I've been an awful nuisance. But when you told me this morning you had only one copy left, I simply had to make sure of that one.

BOTHAN' *(backs away slightly and speaks hesitatingly)*: I'm so much older than you—*(Hesitates, not knowing just how to go on.)* But I know that must be about all the money you have. I wish you would accept the book as a gift to your husband—from me.

CUSTOMER *(not offended, rather, very appreciative)*: I do appreciate that. But—I couldn't. You see—that would spoil—rather, I feel so much better—when I pay for things. It's paying for things that really makes them yours!

BOTHAN' *(understandingly)*: I suppose you're right! Trading is a transaction—but paying is life.

CUSTOMER *(in responsive mood)*: That's beautiful! *(In changing mood, she*

stretches out her hand with money. BOTHAN' receives it.) Merry Christmas! *(She starts for door. BOTHAN' hurries to open it.)*

BOTHAN' *(calling after her as she goes through book store, while he holds door wide open)*: Can you see your way through?

CUSTOMER *(speaking from the distance of the store)*: It is quite light—in fact, I can read some of the book titles. Thank you—and Merry Christmas!

BOTHAN' *(calling reverently)*: May you have a Merry Christmas—your husband and you! *(Bell at front door tinkles. BOTHAN' closes door between store and living room. He seats himself in the easy chair again, puts on his eyeshade—for the first time—and becomes absorbed once more in his book.)*

(CAROL SINGERS are heard in the distance singing "Holy Night, Silent Night," first stanza. As music becomes fainter, the Tower Clock strikes eleven. If a pipe organ is available, chimes can be played also. If not, a cymbal may be used for striking clock. BOTHAN' stirs from his reading as clock begins to strike and listens as if counting the strokes. As clock ceases striking singing is heard more distinctly as carolers sing second stanza of "Holy Night, Silent Night.")

BOTHAN' *(listens reverently for an instant, then rises from his chair, goes over to window, stands with back to door leading to store, profile to audience. He speaks to himself against the background of the carol singing in the distance)*: Once again—the singers from Old Saint John's serenade us—Christmas Eve—Eh! *(sighs)* Christmas Eve—again. *(He begins humming in unison with CAROL SINGERS singing third stanza of "Holy Night, Silent Night." Just as third stanza is finished, the bell tinkles again indicating that someone has entered the store. He turns slightly, listens as walking is heard in outer store; then, as though recognizing the step, calls out)*: Come in here, Bob.

BOB *(speaks from store)*: I'm coming, but how do you know that it is I?

BOTHAN' *(turns slightly and with cordiality)*: You have a tinkle and step all your own, Bob. *(He remains standing with back to door, still listening to CAROL SINGERS.)*

BOB *(enters with SONJA who is dressed as the Virgin Mary, BOB is in wise man's costume. Both see that BOTHAN' is listening to CAROL SINGERS. They look at each other significantly, then BOB goes toward him and stands in back of him and speaks facetiously.)* You're going romantic on us, too, are you Bothan'? *(He goes nearer to the window and listens with BOTHAN' for an instant before continuing.)* Funny

* Harlan, Indiana.

stuff—this Christmas business—nothing to it. But I see that it's got you!

BOTHAN' (*still looking out window, he has not yet seen BOB and does not know that SONJA is in the room, speaks calmly and with something of tolerance*): Bob, when you are sixty-five years old—and have really lived—whatever is going to get you has already gotten you. It just tightens its grip—that's all.

BOB (*impressed but still speaking with a spirit of mischief*): Well, Bothan' if you were to turn around and treat your guests properly (**BOTHAN'** turns only slightly, not yet seeing either of them) you would see that a wise man from afar hath brought the Virgin Mary to thy humble abode (**BOTHAN'** turns and is surprised to see BOB's costume) this Christmas Eve.

SONJA (*with mirthful reproof*): Oh, Bob, how ridiculous!

BOTHAN' (*surprised, turns to see SONJA. He is bewildered as he sees them both in costume. He goes to SONJA*). Sonja? —(*Then he seems to understand.*) Oh —yes—yes—of course—of course. You were in the Christmas play at Old Saint John's tonight. (*He looks at BOB*). Both of you. For a moment—I wondered if I were having a vision.

BOB (*looking appreciatively at SONJA*): Quite a beautiful vision, I would say. A lovely Madonna—don't you say, Bothan'?

BOTHAN' (*goes to SONJA and takes both of her hands, speaking with genuine appreciation*): Sonja—you are beautiful tonight! (*He then includes both.*)—And the play—did the play go well tonight?

SONJA (*with romantic enthusiasm*): Bothan', the play was beautiful.

BOB (*moving away and speaking with indifference*): Says you!

SONJA (*with concern*): Bob and I are not getting on so well tonight. The only thing we could agree upon was to come and see you. I hope that you do not mind. I am afraid that we are not very cheerful guests for Christmas Eve.

BOTHAN' (*sensing that something is wrong*): Sonja, you and Bob are always welcome—you know that.

BOB (*with impatience*): Sonja is so full of the play, that she can't see real life and real drama. (*He walks about in agitated manner while BOTHAN' and SONJA are seated.*) Well, I just don't see it—that's all. (*He, too, is then seated.*)

BOTHAN' And the play—didn't you like the play, Bob?

BOB (*morosely*): It was a swell enough play! (*Mockingly.*) "Peace on earth, goodwill toward men"—a strange contrast—that—in a world as messy as ours—threatening wars—and all the rest. (*With conviction.*) For me it was a neat and artistic bit of ecstatic emptiness—a romantic dream—a musty old relic we take out and dust off each Christmas and try to kid ourselves into believing.

SONJA (*reprovingly*): Oh, Bob, how can you?

BOB: Church people no longer believe in

Christmas—really. And business makes a racket of it.

SONJA (*with genuine distress*): Oh, Bob, please! This is Christmas Eve. And the play was beautiful!

BOB (*unimpressed*): Beautiful? Yes, if you can forget the real living dramas—not plays—all about us. It'll take more than play acting to make them all come out right.

SONJA (*wearily*): I know, Bob. But, then, can't we forget long enough to give our minds and souls a rest?

BOB (*defensively*): That's just it. Christmas ought not to make us forget. It ought to help us to remember—(*Stops as though he cannot go on. Then changes his mood as though he would also change the tone of the conversation.*) Of course, if you are still an Alice-in-Wonderland-Christian—but let's grow up and face reality. (*Turns to BOTHAN'*). You know, Bothan', if half the people who sincerely think they are celebrating Christmas tonight—if just half of them really believed in it—would we have the conflict and desperation there are? Threat of wars; gnawing poverty with plenty all around it; awful fear of the future; men and women fighting to the finish to control or crush each other—I ask you: Could we?

(*CAROL SINGERS are heard immediately and distinctly in several bars of some well-known Christmas song. The singing fades; then the music becomes softer. Finally BOTHAN' breaks in upon the dying music.*)

BOTHAN' I suppose you're right, Bob. (*With calm intensity.*) But aren't all these things a reflection on us humans, instead of a denial of Christmas?

(*Music from the CAROL SINGERS is heard again softly at closing of BOTHAN's speech. As he finishes, several more lines are sung; then the music fades again.*)

BOB (*not convinced*): Those carol singers from Old St. John's seem to be, on your side, Bothan'. (*Pauses.*) But all the same—I'm a realist; that's what I am!—And it's going to take a neat bit of realism to pull us out of the jumble we're in. Somehow the mystics don't seem to help us much. They inspire us—send us up like a rocket. Then down you come and—where are you?

BOTHAN' (*He has been studying SONJA's face during part of BOB's speech; he senses the hurt which makes her go to the window and stand looking out before BOB has finished. He speaks meaningfully*): Yes, Bob—but your hard-headed man without a dash of mysticism can be very cruel—brutally cruel. It isn't a case of being either realists or mystics. You have to be both—you and your generation. You know, you can't handle the real things of life well—unless you have the faith of the mystics.

BOB (*impressed but still determined*): Quite an order, that! (*Hesitates, then goes on argumentatively.*) Bothan', here is some realism for you! Most of the fellows and girls in that Christmas play tonight have only makeshift jobs—no future. Half of them want to get mar-

ried—but how can they, with no sure income? (*He goes near SONJA who has not moved from the window.*) And—if you want a bit more of realism—(*fiercely*) Sonja and I have been in love with each other—(*tenderly*) forever. I'm twenty-five and she's twenty-three—why haven't we married? Why? I ask you. (*Bitterly and hopelessly.*) Just because both of us carry responsibilities we can't shake. And although we both have an education, neither of us has any promise of future security. **SONJA** (*turns, places her hand on BOB's arm, and speaks consolingly*): But, Bob—

BOB (*not to be stopped*): You don't expect me to get all thrilly over a bit of play acting about Christmas—(*turns to BOTHAN'*) seeing Sonja singing a lullaby over a manger to an imaginary baby—(*Stops short.*)

(*As BOB checks himself, the music of Luther's "Cradle Hymn" is heard; then some of the lines; finally the music dying away.*)

BOB (*rousing himself to the argument*): Well, all I have to say is: If God really sent—that Baby—to do all the things the angels proclaimed—well, then God must be some disappointed!

BOTHAN' (*with intense certainty*): I think God is, Bob, frightfully disappointed!

SONJA: And so are we—it seems.

BOB: Almost everybody I know is—horribly disappointed.

BOTHAN': Well, you two have spoken together some rare wisdom. When God is disappointed in us humans—then we humans are always disappointed in life.

BOB (*impressed but still intent on his realism*): I don't know about all that—it's a bit beyond me. But I do know Christmas has to mean more to me than a beautiful pageant.

BOTHAN': It is more, Bob—that's why we have to have the beautiful pageant.

(*CAROL SINGERS are heard as before at close of BOTHAN's speech. "The First Noel" would be good here. As the singing is heard, SONJA throws off her mood of depression, goes again to the window, and listens appreciatively.*)

SONJA: I never heard Old St. John's sing carols more beautifully!

BOB (*looks at SONJA's and then at his own costume and laughs*): Come to think of it, Sonja, I left the suit cases with our real and present-day garments at the church.

SONJA (*laughs*): You see, Bothan', we were so anxious to see you that even (*goes and stands by BOB*) our realist here forgot our real duds.

BOB (*smiling*): Well, Miss Mystic, suppose we go and leave Bothan' with his books. I begin to feel something like a fool wearing these Year-One garments while I argue like a modern realist.

SONJA (*Catching his spirit of levity*): But, then, you are a wise man as long as you stay in character. (*Mischievously.*) Now, though, you have stepped out of character.

BOTHAN' (*responding to the others' lighter spirit*): Young man, go back to the

church and get thy garments of modern style. Sonja and I will brew some tea while you're gone.

BOB (*starting to leave*): You certainly do know what appeals to the modern man, Bothan'. (*Calling back from store.*) Now don't you two start plotting against me—I'll be back soon. (*Tinkle of bell on store door is heard.*)

BOTHAN' (*He has already risen as BOB was leaving. Now he goes to copper kettle—or other heater—and turns on current—or lights burner*): I always feel better after a cup of tea—always.

SONJA (*she is putting tea in pot*): Yes—one—does—(*sits in easy chair, sighs, and speaks*) that is—almost always.

BOTHAN' (*still busying himself about tea*): What is it, Sonja?

SONJA: It's Bob—Bothan'. Sometimes I'm afraid we have waited so long to get married that it'll never work out.

BOTHAN' (*sits near her and speaks paternally*): Tell me about Bob and you.

SONJA (*with weary concern*): I'm worried about Bob. Ever since his father went the way he did, Bob has become more and more cynical—and sometimes I fear more and more right.

BOTHAN': Bob has had a good many wallops the last few years. He had ambitions to be a teacher; but there never has been a chance for him. Then there was his father—I think that hurt Bob very deeply. You must keep courage, Sonja—you must keep your faith.

SONJA: I know, Bothan'. But that is just the trouble—I feel my faith slipping. Tonight I'm terribly tormented by doubts about religion—about everything, in fact.

BOTHAN' (*speaks comfortingly*): Doubts are healthy. You never really have faith until you have outgrown doubts. And every new step in faith means a battle with new doubts.

SONJA: My next step in faith will surely be a big one, then. When I was taking the part of Mary tonight—singing the lullaby over the make-believe manger-cradle—I kept saying, "Did you really live? Are you living today? And if you are, what difference does it make?" Oh, Bothan', my mind is in such a hub-bub! Really, it "goes round and round"; but I come out nowhere. I seem to stay just on the inside of me, seething and whirling.

BOTHAN' (*with understanding apprehension*): How long have Bob and you been engaged, Sonja?

SONJA: Four years ago tonight. He was a senior in college then and I was a sophomore. We both came home for the holidays—we had been sweethearts in high school—but on that night we knew—!

BOTHAN': Why don't you two get married, Sonja?

SONJA: We have figured every way. It seems that that is about all we talk of anymore. Perhaps Bob has told you about his father?

BOTHAN': Not much, Sonja—I have often wished that Bob would talk more freely to me. I feel that he needs to confide in someone.

SONJA: Bob is proud—sometimes I think too proud. (*She is silent a moment and*

BOTHAN', understandingly, waits for her to continue.) Bob's father was a teacher—he lost out during the depression. He has never had a steady position since. His health broke, now his spirit is broken—the doctor says more from worry than anything else. Bob just has to help at home—he is the oldest—there just isn't any other way. (BOTHAN', understanding that she has not said all she desires to say, waits for her to continue.) And my father—he lost his fortune—all we had—and more, too. I am all the support my mother has—I am the only child—there just isn't any other way—and—and—it isn't necessary—I know it isn't. Bothan', isn't it stupid the way we humans claw at and hurt each other?

BOTHAN': Horribly stupid! Unbelievably so.

SONJA (*baffled*): Why do we do it?

BOTHAN': Nobody plans it so. It isn't because individuals are so cruel—we just haven't grown up as a race. We still use the old ways—actually methods of primitive man. Oh, more refined, of course—but still primitive. We go right on competing with each other for the good things of life—just like our ancestors did when there wasn't enough to go around. But it is simply stupid to compete now—when there is more than enough to go around. There's just one way, Sonja—the human race must learn to cooperate so as to pass around the good things to all.

SONJA (*softly*): I wish Father could have known you—*poor Dad*—after his bank failed—people hated him so! They couldn't help it. They had been wronged—and they had to hate somebody. He was there—right at hand—the bank's president—all ready to be hated.

BOTHAN': Queer—the way we think we hate people. We really never hate folks. It's just that we feel beaten and helpless and must blame someone for it.

SONJA (*shuddering*): It's awful to be hated! I just couldn't stand it any longer—to walk down the street in the town where I had been born and grew up—and have people who once called me friend—hate me! I couldn't bear it. So I left home and came here to the city. (*Pauses.*) Then Bob came. (*Brightens.*) Bothan', you've been a great friend to Bob and me.

BOTHAN': I understood something of why you came, Sonja. (*Pauses.*) And Bob and you have come to seem almost like my own.

SONJA (*intensely*): I think I'll tell you the rest about Dad!

BOTHAN' (*quietly*): I guessed a long time ago—Sonja.

SONJA (*relieved*): I wondered if you didn't. I know they proved him guilty of embezzlement of the people's funds. But, Bothan'—he wasn't really crooked—he couldn't have been!

BOTHAN' (*with understanding*): No—not really—he was only a part of something that is wrong—something much bigger than he or any other banker in the country.

SONJA: *Poor Dad*—it all bewildered him

so. (*Speaks with difficulty.*) Death seemed the easiest way out and—well—so—he—took it.

BOTHAN' (*sympathetically*): Sonja, you have thought your way through your sorrow—almost to peace.

SONJA (*questioningly*): I wonder. Sometimes I do feel quiet about it all—then I start wondering if it isn't numbness—instead of peace. (*Throws off the mood and speaks more cheerfully.*) Maybe that's why I like to be Alice-in-Wonderland, as Bob says.

BOTHAN' (*as the bell tinkles*): That's Bob now. (*Goes to open the door. SONJA rises expectantly.*)

BOB (*enters with two of the players dressed as shepherds following*): Hello, everybody! I thought we needed a couple of shepherds to make our Christmas scene complete—nothing like a little dramatic color, you know. (*Presenting the Shepherds with mock solemnity.*) David and Jothan—shepherds—who were in the fields abiding. (*Speaking naturally.*) Bothan', meet Cliff Anderson—and John Beatty. I found the fellows still at the church and so brought them along.

BOTHAN' (*beaming*): Welcome! Or should I say, (*with mock solemnity*) "Peace be unto you"?

CLIFF AND JOHN (*perfunctorily together*): "Peace be unto this house." (*They turn to SONJA playfully*) And "peace to you, gentle maid."

SONJA (*rises and with dramatic graciousness*): "Peace—gentle shepherds! I am favored among women."

BOTHAN': Now that we have greeted each other in character and out of character, I want to say something entirely in character. I am glad that you all came. (*Goes and pours water from kettle into teapot. Speaks to CLIFF and JOHN.*) You are just in time for a cup of tea.

JOHN (*with a slight English accent*): Oh, I say now, that sounds jolly!

SONJA (*arranging cups for tea*): When Bothan' keeps open-house, a good time is had by all.

CLIFF (*who has been walking around with almost childish and open delight, picking up books and looking at them*): This is swell! (*Wistfully to JOHN.*) It's better than a boarding house on Christmas. Neither John nor I knew what to do with ourselves tonight.

JOHN (*with reserve is walking about looking at books*): Christmas Eve can be deucedly difficult.

(CAROL SINGERS are head singing "The First Noel.")

JOHN (*goes to window*): The Carol Singers are certainly giving us a beautiful concert tonight. A beautiful custom.

CLIFF (*with delight*): I like it!

BOTHAN' (*speaking as he and SONJA are serving the tea*): I've heard the Old St. John's carolers for a good many years and they were never better than tonight.

JOHN (*All have been served with tea. SONJA has just been seated. JOHN is the last one to sit*): I say, this is chummy.

(Continued on page 33)



Suggestions for Building JANUARY WORSHIP PROGRAMS



PRIMARY DEPARTMENT

By Margaret E. Sherwood*

THEME FOR JANUARY: "God Is My Helper"

For the Leader

To older folk, the arrival of January and the new year always suggests the idea of making a new start. There is a looking back over what has been done during the year just closed, but more especially a looking ahead to a new year in which many of the things not yet done may be accomplished. It is doubtful whether primary children experience any such feeling at the beginning of a new year. To be sure, some of them may talk of making their "New Year's resolutions," but that is probably the result of conversation they have overheard on the part of their parents or older brothers and sisters in the family. Time is still a very indefinite, vague concept for primary children. They do not think of a whole year's actions, but rather the activities of the immediate present are of most significance for them.

However, it will be possible for the primary leader, who so desires, to center her plans about the general worship theme "Looking Ahead" or "Planning for Better Living," with its idea of dedication to the ideal of improvement. She can do this very helpfully for her children if she will place the emphasis on Christian conduct in everyday living, and provide through the worship experiences in her department the motivation for such action. Her main objective then will be that the children may realize more deeply than ever before that God is their ever-present Helper in all their efforts to live in a Christian way.

Suggested Emphases for Each Sunday

FIRST SUNDAY: *God Is My Helper*
SECOND SUNDAY: *My Helper at Home*
THIRD SUNDAY: *My Helper at School*
FOURTH SUNDAY: *My Helper in Play-time*
FIFTH SUNDAY: *My Helper through the Year*

Activities Which May Lead to Worship

1. Sharing with each other any New Year's resolutions which may have been made by the children, followed by a discussion as to whether these represent an effort to live in a more Christian way.
2. Conversation about the kind of conduct that would be pleasing to God.
3. Listening to stories about children who have acted in a Christian way at home, at school, in playtime.
4. Solving conduct problems which may arise in the group.
5. Making a scrap-book of Bible verses which will serve as a guide to Christian conduct.

* Assistant Editor, Children's Division, The American Baptist Publication Society, Philadelphia, Pennsylvania.

6. Creating original prayers asking for God's help in solving problems in a Christian way, or learning prayers others have made.

7. Making a poster with drawings or magazine pictures on the theme, "God Is My Helper."

8. Making a code of rules to govern conduct at home, at school, and when playing together. (A study of verses of Scripture, stories, songs, and pictures will offer suggestions for discussion.)

9. Learning songs and Bible verses which tell about God as our Helper.

Materials That Will Enrich Worship SONGS:

- "How Strong and Sweet My Father's Care"^{1, 2}
- "Father, Hear Thy Little Children"^{1, 3}
- "Father, We Thank Thee"^{1, 2, 3, 5}
- "Jesus, Friend of Little Children"^{1, 2}
- "I Will Be True"^{1, 2}
- "Gentle Child of Nazareth"^{2, 3, 4}
- "Anytime, Anywhere"¹
- "A Prayer for Help"
- "Home and School and Play"
- "God Is Near"^{1, 2}
- "The Lord Is Ever Near"
- "Loving Father, I Would Be"
- "Father, Lead Me Day by Day"
- "One Lovely Rule"
- "Jesus Wants All of His Children"
- "Happy Little Children"

SCRIPTURE VERSES:

- "The Lord is my helper."—Hebrews 13:6.
- "My help cometh from the Lord, who made heaven and earth."—Psalm 121:2.
- "Happy is the people whose God is the Lord."—Psalm 144:15b.
- "Teach me thy way, O Lord."—Psalm 27:11.
- "Thou hearest me always."—John 11:42.
- "Thy word is a lamp unto my feet and a light unto my path."—Psalm 119:105.
- "Overcome evil with good."—Romans 12:21.
- "Forget not to show love unto strangers."—Hebrews 13:2.
- "Blessed are the peacemakers."—Matthew 5:9.
- "Children obey your parents."—Colossians 3:20.
- "A friend loveth at all times."—Proverbs 17:17.

- "Let us love one another."—I John 4:7.
- "Whatsoever ye would that men should do unto you, even so do ye also unto them."—Matthew 7:12.
- "Be ye kind one to another."—Ephesians 4:32.
- "Thou shalt love thy neighbor as thyself."—Matthew 22:39b.
- "Speak ye truth each one with his neighbor."—Ephesians 4:25.
- "Be not hasty to be angry."—Ecclesiastes 7:10.
- "That which maketh a man to be desired is his kindness."—Proverbs 19:22.

PICTURES: Many suitable pictures showing children acting in a Christian way will be found in current magazines or in the graded picture sets. These will be useful in discussions of what it really means to act in a Christian way and in helping to formulate rules of conduct, as suggested under "Activities Which May Lead to Worship." The leader also may wish to use one of the

well-loved pictures of Jesus and the children, since Jesus is already so close to the children in the role of Friend and Helper. Pictures of this subject by Flandrin, Helsted, Lisiewicz, Tarrant, Bella Vichon, and Roeders are all excellent.

STORIES:

HELPING MOTHER

Phyllis hopped happily out of bed. Let's see, what was it she was going to remember this morning? Oh yes—helping. The children in her class were all to see how many different ways of helping they could find this week, and tell Miss Harris next Sunday. "I guess there'll be lots of things I can do today," 'cause Mother is going to have her club here this afternoon," thought Phyllis. "Maybe I can help cook—I just love to do that."

After breakfast, Phyllis ran out to the kitchen. "I'll wash the dishes, Mumie," she began eagerly.

Mother smiled at her. "It will be fine to have help this busy day," she answered. "But I think I'll let you do the wiping—that will really help most."

Phyllis started to pucker up her mouth and say, "Oh, I'd lots 'rather wash," but she remembered just in time that Mother had said that wiping would be the most help. When the dishes were done, Mother began getting out her cooking things to make a cake.

"Now I'll help you cook, Mother," cried Phyllis, joyfully dancing about, and bumping into her mother several times.

Finally mother kissed the top of her head. "Phyllis, dear," she said, "do you know what will really help Mother most? Just run out and play while I make my cake. You see, it is quite a special cake, and I can think better what I'm doing if no one talks to me."

Phyllis was disappointed, but she went just the same. Then she put her head back in the door. "I'll go make the beds, Mumie."

"Well," hesitated Mother, "suppose you wait until I am ready, dear, and we'll make them together." So Phyllis waited, and afterward helped Mother spread up the beds very smoothly.

When Mother started with her mop and duster to clean up the rooms, Phyllis ran to get her little broom. "I'll help you, Mother," she cried.

"So you can," answered Mother. "Suppose you start tidying your playroom first. It does need picking up, and the ladies can look right in there when they come to lay aside their wraps." Phyllis thought this wasn't half so interesting as helping Mother do the other rooms, but she went cheerfully to do it.

"This afternoon I'll have on my best party dress and help you talk to the ladies, an' everything, Mumie," she exclaimed a little later.

"Why, that wasn't quite what I was planning, dear," said Mother. "Of course you may come in and meet the ladies, but I think it would be better for you to wear a nice clean everyday dress, and play outside most of the time. Mrs. Bartlett may bring little Jacky, and you could have him to play with."

This time Phyllis' mouth truly did pucker. "But that wouldn't be helping, Mother—just playing—and besides, Jacky isn't any fun."

"But it really would be helping in the very best way," declared Mother. "It would help Mrs. Bartlett and all of us if you kept Jacky contented."

So Phyllis wore a clean everyday dress that afternoon, and played outside with Jacky most of the time.

After the ladies had gone, and Phyllis had eaten her supper, she begged to be allowed to stay up and help Mother wash the pretty cups, saucers, and plates. "The very best way you can help," Mother said with her gentle smile, "will be to go happily off to bed at your usual time,

so that you will wake up all sunshiny and bright tomorrow."

So Phyllis kissed Daddy good-night and went happily off to bed. When Mother was tucking her in she hugged the little girl close to her. "Such a dear little helper I have had all day," she said softly. "For it is the best help in the world to have a little girl who obeys quickly and cheerfully, and is willing to help in other folks' ways, instead of her own."

—EMMA CAMPBELL BOODY, in *Children's Leader*. Copyright, The American Baptist Publication Society. Used by permission.

LITTLE HELPERS

Marjorie and Eva were playmates. They were in the second grade. Miss Bell was their teacher, and Marjorie and Eva loved her dearly. She was very nice to all the children, and sometimes she read a story to them on Friday afternoons. Marjorie and Eva loved that.

"Yesterday I forgot my reader," Marjorie told Eva at recess one day. "When I went back for it, Miss Bell was still at school. She was working hard, too."

"Working hard?" repeated Eva. "Why, what was she doing?"

"Oh, putting books away," Marjorie told her. "She straightened her desk, and washed the boards and cleaned erasers, and put the chalk away. I felt sorry for her, Eva."

"I'd be sorry, too," Eva nodded. "It was too nice yesterday to stay indoors."

"I know!" Marjorie exclaimed. "Let's help her! Let's stay after school today. Maybe Miss Bell will let us clean erasers and boards and straighten books and things!"

"Oh, what fun!" cried Eva. "Let's!"

The two little playmates could hardly wait until school was over, but at last the bell rang. All the other children went home, but Marjorie and Eva stayed.

"We want to help you, Miss Bell," Marjorie told the teacher.

"Help me?" pretty Miss Bell smiled.

"Yes," chimed in Eva. "We can put away books and clean boards and—"

"Oh, how nice!" Miss Bell seemed pleased. "I'll be so glad to have you help."

"What may we do first?" asked Marjorie. "Perhaps I can clean the erasers while Eva puts the chalk away."

"All right," nodded the teacher. "And while you are doing that, I can straighten up the papers on my desk."

All three set to work. Miss Bell hummed a happy little tune as she worked, and soon Marjorie and Eva were humming, too. In a short time the erasers were clean, and the chalk all put away.

"Now," said Eva, "I can clean the boards and

Marjorie—What may Marjorie do, Miss Bell?"

"Why, Marjorie may put these books in the closet," decided the teacher. "And I can mark these papers."

Again six willing hands were busy, and soon everything Miss Bell had to do was done.

"Why, it didn't take long at all!" laughed Miss Bell. "If I had been here all alone it would have taken such a long, long time. With my little helpers it didn't seem like any work at all."

"It was fun helping you," smiled Eva. "I liked it, and I want to help you every day."

"So do I," Marjorie nodded. "I think it's so nice of you to let us help you, Miss Bell."

"And I think it is nice that you are the kind of children who want to help," smiled the pretty teacher.

—GRAYCE KROGH, in *Story World*. Used by permission.

Suggested Program for January 3

THEME: "God Is My Helper"

PREPARATION FOR WORSHIP: The leader may find it profitable to spend a few moments talking informally with the children. They will recall readily what holiday has just been celebrated, and what so many people usually do at the beginning of a new year. If some in the group have made New Year's resolutions, these may be shared with the rest of the children. Discussion then may follow as to whether we all do not want to try to act in a more Christian way during this coming year. Is there anyone who can help us in our efforts? Does anyone recall a Bible verse that we have learned which would help us to answer our question? ("The Lord is my helper," or "My help cometh from the Lord who made heaven and earth.") Shall we think about this quietly for a few moments?

QUIET MUSIC: "Father, We Will Quiet Be".¹

SONG OF WORSHIP:

Father, we will quiet be,
While we listen now to thee.
As we raise our heads we'll sing,
"Thank you, God, for everything."

—ELIZABETH McE. SHIELDS, in *Worship and Conduct Songs for Beginners and Primaries*. Copyright. Used by permission.

LEADER: Sometimes we forget that God is always ready to help us do the right thing, whether we be at home or at school or out playing with our friends. There is a little song which may help us to remember that God is always our helper.

SONG: "God Is My Helper"²

"God is my helper,"
This I know,
Whatever I do
And wherever I go.

When I wake early,
This is my song:
"God is my helper"
The whole day long."

—NANCY BYRD TURNER, From *Song and Play for Children*, by Danielson and Conant. Copyright The Pilgrim Press. Used by permission.

LEADER: As we bow our heads, let us each ask God to be our helper the whole day long. And then I shall close with a beautiful prayer that someone has written, "A Prayer for the New Year":

Every day of all the year
May I help to make good cheer—
At home, at school, and everywhere

If I work or if I play
Make me gentle, Lord, each day.

On this day and all the rest
Let me do my very best—

This I pray.
—NANCY BYRD TURNER, in *Picture Story Paper*. Copyright, 1934. Used by permission of The Methodist Book Concern.

¹ Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

² Primary Music and Worship. Philadelphia, Presbyterian Board of Christian Education, 1930.
³ Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

⁴ Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

⁵ Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

JUNIOR DEPARTMENT

By Dorothy B. Fritz*

THEME FOR JANUARY: *Looking Ahead*
Thoughts for the Leaders and Teachers

In every business there is a stock-taking time; a check on assets and liabilities; a consideration of the working capital and how much it is worth to us and to the world. Stock-taking in business usually comes at the end of one year and the beginning of another. Personal stock-taking might well come on birthdays, and often does. However, the custom persists as a New Year's Day activity—wiping the slate clean and beginning again with a determination to make the next year better.

Whenever and however it is done, juniors are quite capable of such self-evaluation within the limits of their experience. They can be helped to see that it is always possible to change and grow if we really want to do so. With their usual enthusiasm for a new idea, the main dif-

ficulty will probably be their attempt to make goals too distant and difficult. Perhaps it will be well to make the stock-taking a departmental one, during which classes or committees consider all phases of department activity and suggest improvements. Necessary personal adjustments should grow naturally out of such effort.

In using the more direct approach, two things should be recognized: first, that the average junior will apply any condemned characteristic to a dozen other folk with enthusiasm before applying it to himself; second, that once centered on himself he easily becomes an exhibitionist in badness as well as in goodness, or an extreme reformer whose plans are too vast for human nature's daily food! Complete impersonality on the part of the teacher, a stern control of anything approaching sentimentality, and a touch of humor will take care of such situations. Plans made and goals set should be as concrete and simple as possible.

January 3

THEME: *Growing as Jesus Grew*

HYMNS:

"Dear Lord, We Give Our Youth to Thee"

"Looking Upward Every Day"

"We Thank Thee, Lord, Thou Wast a Lad"

"At Work Beside His Father's Bench"

INTRODUCTORY TALK:

Somehow we all get the impression when we are young that we are just learning things so that we will really matter when we are older. Our parents, teachers, and grown-up friends do many things for us, but we are not really needed in the scheme of things at the moment, except for their love for us. But this is not true. One of the prophets of old said that in the great matter of peace "a little child shall lead them." Jesus said, "Of such is the Kingdom of God." Paul wrote in a letter to young Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (I Timothy 4:12) You notice he said "of"—not "too." He did not mean to be a prig, showing older folk how to behave. He meant that Timothy was one of them, and was just as capable of living as a true Christian in his youth as he would be later.

* Director of Religious Education, Westminster Presbyterian Church, Albany, N.Y.

Once there was a boy who somehow felt in his heart that he did not have to wait to be grown-up to matter in God's world; he also knew he needed understanding and guidance in this business of everyday living. Let us read together his story.

CONCERT READING: Luke 2:40-52

LEADER:

Once there was a young king who had to choose what he most wished for in order to be a good king and a happy one—and Solomon asked God for an understanding heart. Another boy of twelve found a copy of the law of God, long forgotten by his people, in an old church, and helped them to know and obey it once more. (See I Kings 3:9 and II Kings 23:1-3.) Samuel was very young indeed when he heard the voice of God in his heart, and said in reply, "Speak, Lord, for thy servant heareth."

(See I Samuel 3:1-10. If desired, "Hushed Was the Evening Hymn" may be sung here as a solo.)

We all have in our minds an idea of the kind of boy or girl we want to be—and it is usually the right kind. We all have many people and a great deal of equipment to help us to attain our goals. Now I want you to do something very quietly, without talking about it to anyone, even to your teacher. You have papers and pencils (these should be in their hands before the service begins, the paper being small enough to rest easily on their hymnals). Please have them ready to write as I direct. (Wait a minute for quiet.)

LET US PRAY:

Our Father, give us wisdom and willingness to set high goals and work to attain them. Help us to be grateful to all those who are teaching us to live in every way, so that we may be strong, happy, and worth-while people now as well as later. Amen.

LEADER:

And now, without any talking, let us first put on our paper some quality we want for ourselves—something we want to be. Perhaps it will be something we wish we had, but haven't as yet—such as honesty or a good temper. Perhaps it will be something we already have, and want to keep—such as friendliness. Let us try not to see other papers. (Pause)

And the second thing to put down is something or something which helps you in growing—such as, your father, a certain book, or praying. You need not put down names of people—just what they are, as a friend or mother or teacher. (Pause)

Next week I will tell you some of the qualities and helpers that have been suggested†—for I want you to leave your papers with your teachers. But I can almost guess some of them. You want courage, honesty, cheerfulness, dependability, kindness. People that help you are teachers, parents, writers, friends. Things that help you are books, games, gardens, tools. Let us thank God for some of them, silently.

SILENT PRAYER, followed by leader's or Lord's Prayer.

HYMN: Selected from list given.

THE OFFERING SERVICE: If desired, this may again be centered around an appropriate hymn—such as, "O Lord of Heaven and Earth and Sea" sung to the tune "Almsgiving."

O Lord of heaven and earth and sea,
To thee all praise and glory be;
How shall we show our love to thee
Who givest all?

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe thee thankfulness and praise—
Who givest all.

—BISHOP WORDSWORTH

January 10

THEME: *We Grow in Wisdom*

This service requires advance work with four juniors. They are each to take one of the four ways in which Jesus learned wisdom—from nature, people, Scripture, and prayer—and recall or hunt for incidents that show this. Many of the parables are from nature and are no doubt based on youthful observations.

† See directions given for January 24.

He frequently quoted Scripture, as in the temptations. His prayer life is fully attested—in the days before the temptations, Gethsemane; the many times he went alone to the mountainside, as in the transfiguration. Experiences with people are almost too numerous to mention.

To this, made very brief, they are to add a word as to something a junior might learn from the same source. Such a plan is best approached by a general discussion, followed by decision on a fair way to choose the subject; first draft of a short talk, reading it aloud for criticism, and putting it into final form. If they can be memorized, it is better; otherwise they should be written plainly on paper the right size to slip into a Bible or hymnal for reading.

Suggested Order of Service

HYMN: Chosen from

"Saviour, Like a Shepherd Lead Us"

"Hushed Was the Evening Hymn"

"Lord and Saviour, True and Kind"

INTRODUCTORY TALK:

We are told that one day Jesus went back to his home, and taught the people there. Here are the words of the Bible: "And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished and said: Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joses, and Simon and Judas? And his sisters, are they not with us? Whence then hath this man all these things? And they were offended in him."

It was hard for them to realize that an ordinary boy from their own village, with no more education, experience, or training than they themselves had, could be a great teacher.

All people want to be wise. Let us hear this morning how some of our own boys and girls think Jesus acquired wisdom, and how we, too, may follow him in this way.

FIRST JUNIOR (brief example of possible talk):

I think Jesus learned wisdom from nature. We know from things he said that he watched the mustard seed, and the fig tree, and the birds. Juniors can learn from nature, too. The most important thing is to see how everything works by laws, and what trouble it makes when laws are not obeyed.

HYMN: "Fairest Lord Jesus"

SECOND JUNIOR:

Jesus learned things from people, too. He worked in a carpenter shop, where everyone came in those days. He saw the soldiers passing on the roads through the valley below Nazareth. He knew sick people, wicked people, loyal people. If we want to be the right kind of persons ourselves, one of the best ways is to watch persons that are like we want to be, and try to imitate them.

LEADER (reads part of the Moffatt translation of I Corinthians 13):

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong; love is gladdened by goodness; always slow to expose, always eager to believe the best, always hopeful, always patient. Love never fails.

THIRD JUNIOR:

I think Jesus learned wisdom from the Scriptures. He certainly knew the Old Testament, for he remembered verses from it that helped him when he was tempted; and when he taught on the mount he said to people, "This was a fine law, but we can make it even better." Knowing the commandments, and the beatitudes, and some of the psalms would help anyone. How could you cheat if you remembered the twenty-fourth Psalm, where it says, "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart."

HYMN: "The Word of God Shall Guide My Feet," "Tell Me the Stories of Jesus," or "Thy Word Is Like a Garden, Lord"

FOURTH JUNIOR:

Jesus evidently thought he needed to pray very much, for he always did it when something hard happened to him. He prayed before he was tempted; he prayed when the people were trying to get him to be a king; he prayed when he knew he had to die. And each time he was able to conquer. Even if we haven't prayed so much ourselves, I think it would be worth while to try, because it worked so well with him.

PRAYER: For the wisdom Jesus had.

"Saviour, Like a Shepherd Lead Us" may be used as a prayer hymn.

If the above plan is not practical for your group, a story of Jesus' training in the synagogue school may be substituted. Such material is found in *The Beautiful Childhood* (Boulting), in *The Little Boy of Nazareth* (Bonser), and in other reference books. Proverbs 8:10-17 is an excellent concert reading for this theme.

January 17

THEME: *We Grow in Stature*

CALL TO WORSHIP: "Even a child is known by his doings, whether his work be pure, and whether it be right."

INTRODUCTORY TALK:

Everyone wants to be strong and well. It is hard to be either happy or useful without a good body, although a few fine people have done so. Unless we are injured or ill through some misfortune that is not our own fault, we find that a strong body is the result of self-control. We eat and drink wholesome things and refuse to touch harmful ones. We do not play all the time or work all the time, but balance the two properly. We sometimes rest when we want to be doing things, or stay awake when we want to be lazy. We are masters of our bodies, not servants or slaves.

HYMN: "Dare to Be Brave, Dare to Be True." Other suggested hymns are:

"God Who Touchest Earth with Beauty"

"Faith of Our Fathers"

"Teach Us, O Lord, Thy Holy Way"

RITUAL (source unknown):

Leader: Let us fight the good fight of him who strives for self-mastery.

All: I will seek to win the noble victory of one who conquers himself.

Leader: Who liveth bravely?

All: He who fears nothing but to do wrong.

Leader: Who liveth greatly?

All: He who adorns each day with victories over himself.

Leader: Who liveth in freedom?

All: He who learns to do easily what at first was hard, because it makes for the welfare of others.

(This ritual should be repeated in other services until learned. It is well to make copies for the group.)

PRAYER-POEM: Many of the children have seen pictures of Indians standing as if in prayer, on some high peak. In such a setting we imagine the young Navajo Indian, as he prays this prayer.

Lord of the Mountain,
Reared within the mountain,
Young man, Chieftain,
Hear a young man's prayer—
Hear a prayer for cleanness.

Keeper of the strong rain,
Drumming on the mountain;
Lord of the small rain,
Hear a prayer for wholeness.
Young man, Chieftain,
Hear a prayer for fleetness.
Keeper of the deer's ways,
Reared among the eagles,
Clear my feet of slothness.

Keeper of the paths of men,
Hear a prayer for straightness.
Hear a prayer for courage,
Lord of the thin peaks,
Reared among the thunders;
Keeper of the headlands,
Holding up the harvest,
Keeper of the strong rocks,
Hear a prayer for staunchness.
Young man, Chieftain,
Spirit of the Mountain.

STORY: An adaptation of the story of Daniel and his friends, found in Daniel, or the following:

David might just as well have been a bat. He never wanted to go to bed at night, and so he was sleepy all day.

"Just a little longer—I'm not a bit sleepy," he would say.

Like the bat, the things he ate and drank were quite horrible to think of for a growing boy. This is the way he talked:

"I don't like that! Aw, Mother, can't I have pop instead of that old milk? Don't want any dinner—I had a hot dog. Can't I have some coffee? Tom Ward smokes, and I'm as big as he is."

And he did not like to exercise. He much preferred to stay on the porch swing with a book or a game, just as the bat hangs from a branch, rather than to make the effort to get into the games with the rest of the crowd on his street. "I'm tired! Do I have to go to the store? Bill sprained his ankle when he played ball."

At night he would tumble into bed without washing, or brushing his teeth, or opening the window. In fact, if his mother had not looked him over carefully each morning, he might have had the color and odor of the bat!

One evening David sat on the porch steps eating peanuts. He was sneaking them out one at a time from his pocket, because his father sat near—and David knew dinner time was coming and that peanuts often made him sick. Finally he pulled the last one out and cracked the shell; inside was a shriveled, dry nut, black and uninviting. David threw it away in disgust.

"What makes nuts dry up in the shell, Dad?" he asked.

"Didn't have enough nourishment when they were growing," answered his father briefly, absorbed in his paper. David considered that for a minute and then forgot it. The peanuts were already making him uncomfortable.

During that night, the discomfort increased. David rolled and tossed and had one dream after another. Finally he seemed to waken with a start. He heard a queer noise, and there on the foot of the bed perched the brown, shriveled peanut he had thrown away, laughing at him in a high, shrill tone.

"What is the matter?" asked David, somewhat irritated at being wakened in this fashion.

"You are," came the answer. "Soon you will shrivel, too, and someone will throw you away. And it will serve you right."

"What do you mean?" cried David, rather frightened.

"I dried up because no plant food came to me," said the peanut, "but you are going to dry up because you won't take boy food when they give it to you."

"What's boy food?" asked David scornfully. "Fresh air for lungs and skin; water and milk and good food for blood and bones and muscle; sleep for nerves; work and play to keep them all moving. You don't take them, and so you'll shrivel, too," said the peanut, gleefully. "See, you're doing it now."

David looked down. Sure enough, his hands were getting thinner, wrinkled, and brown. Somehow the bed seemed too large and the covers too heavy. He tried to call for help and to get out of bed, but could not, struggle as he would. At last he hit his hand sharply on the head of the bed and started up, a little dazed. It took him some time to realize that he had been having a

bad dream, and to settle down thankfully into the covers for a little hard thinking and more sleep.

But I rather suspect that from that night on he was never like a bat again!

January 24

THEME: *We Grow in Favor with Man*

The theory of worship on which this series is especially planned is that true worship includes three elements—a reverent and friendly sharing of God's purpose, a new vision of his will for one's self, and the determination and strength to make that vision into reality. Juniors needs this experience in three ways: the formal church service, not always understood, but sensed and shared with adults; the worship of their department, which should include the three necessary elements, but on their own informal and active plane; and personal worship. It is the second type of worship that is best exemplified by the active consideration—far from conventional "worship services"—which it is hoped they have given to the writing done on January 3.

To make this experience most effective, a poster with the lists of qualities and helpful people and things should be displayed during the two intervening Sundays. On this Sunday, typed or mimeographed copies for each child will be needed, together with a pencil.

CALL TO WORSHIP: Concert recitation or reading of the Golden Rule, Matthew 7:12

HYMN: "Looking Upward Every Day."

Others suggested for use are—

"I Would Be True"

"Dear Lord, We Give Our Youth to Thee"

INTRODUCTORY TALK:

Some weeks ago you wrote down certain things you wanted to become, and people or things that help you in growing. You have been studying this list each Sunday since that day. If you think over those lists, you will find the best way to get along with people: first, by being a likeable kind of person; second, by doing things for and with people that please them and help them.

If you were always gloomy and cross, soon your popularity with your family would be much damaged. If you ceased to do your lessons properly, or to take your turn in games, or to run errands, your teachers, friends, and mothers might think much less of your helpfulness.

So today we are to do more than just write down lists; from this one you have, choose some quality you want very much to work toward, and mark it. Do this without discussing it with anyone—and choose only one. Then from the other list choose some person you want to help and mark that. Think of a way to help them that perhaps they will never even notice, so it will be like a game with yourself.

From the list of things which help you, perhaps you might care also to check one you can share with some other person. Fold the list in your Bible.

PRAYER: For a real will behind these purposes.

HYMN AS PRAYER RESPONSE: "I Would Be True"

LEADER:

Men and women all through the ages have been doing what you have just done: writing down the things they have discovered about God's will for us, and how to get along with each other. Somehow they have felt that writing them down, and perhaps making a pledge to themselves or others to keep such rules, makes it just a little easier to remember and obey them. Let us listen to three of these men.

The first man is Moses. He wrote down his thoughts about God's will. In the ten com-

mandments, four of them speak of our duty to God and six of our duty to others. Moses knew that God wanted us to "find favor with man."

(The Bible selections are to be read by a teacher or juniors.)

READING: Exodus 20:1-17

LEADER: The second man is Jesus. In the greatest sermon of all he gave us these words, telling what would bring us blessedness or happiness:

READING: Matthew 5:1-12

LEADER: The third man is Paul. He was a strong and stern man, but he knew that the strongest thing in the world is that by which Jesus lived and taught.

READING: I Corinthians 13:1-7, 13 (If using the King James version, substitute "love" for "charity.")

LEADER: Read these words for yourself this week, and see which you think would help you most. Perhaps you need all of them.

This is the first and great command;
To love thy God above;
And this the second: As thyself
Thou shalt thy neighbor love.
Who is my neighbor? He who needs
The help that I can give.
And both the law and prophets say
This do, and thou shalt live.

January 31

THEME: *We Please God*

One definite way of pleasing God is to obey his commands—most of which deal with the way we treat others. However, there is another way to please him, and that is by recognizing the wonders of his universe, the helpfulness of his laws, and showing our love and gratitude for them. This is such a service of praise.

PRELUDE: "Largo" from "Xerxes" (Handel)

OPENING ASCRIPTION:

Leader:

"We praise thee, O God,
We acknowledge thee to be the Lord.
All the earth doth worship thee,
The Father everlasting."
("Te Deum Laudamus")

Response:

"Holy, Holy, Holy, Lord God Almighty" (first stanza)

Leader: "Serve the Lord with gladness; come before his presence with singing. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

Response: "The Doxology."

A SERVICE OF THANKFUL SONG:

Leader: We thank God this day for all his good gifts; our homes and loved ones; a beautiful world; health and strength and mind and heart to use for ourselves and others.

Hymn: "For the Beauty of the Earth."

Leader: We thank God this day for all order and beauty and law, by which we find happiness and peace.

Hymn: "This Is My Father's World"

Leader: We thank God this day that we may share his gifts with others who need our help.

SERVICE OF OFFERING:

Hymn: "We Give Thee But Thine Own"

Leader: We thank God this day that there is work for us to do, now and always: work that needs to be done, and needs us to do it.

Hymn: "O Master Workman of the Race"

Leader: We pray thee, O God, that we may grow as Jesus grew, in wisdom and stature, and in favor with mankind. And in so doing may we please thee, as we love thee. Amen.

PRAYER HYMN: "Dear Lord, We Give Our Youth to Thee"

"How Strong and Sweet My Father's Care"

"Father, Lead Me Day by Day"

CHURCH MEMBERSHIP

Prepare your Intermediates for church membership by using in Sunday school or Pastor's Class a course entitled "Church Membership" by George L. Chindahl. Teacher's Manual, 50c; Pupil's Book, 40c. Order from your dealer or direct from Ridge Press, 514 Vine Ave., Park Ridge, Illinois.

INTERMEDIATE DEPARTMENT

By Mona M. Mayo*

THEME: *Looking ahead to a planned program of living that will set a standard and a goal for the year ahead.*

AIM: To help the boys and girls to discover for themselves ways of making their lives richer and the need of consecrating themselves to the task.

For the Counselor

January is the month of beginnings. The new year dawns with new resolutions that are oftentimes but "paper" resolutions. In the worship services as planned for this month there is an attempt made to face life in a sensible, practical way and yet to help the boys and girls to make resolutions that will make for better living. It is the hope that these resolutions may result in action throughout the year and perhaps throughout life.

Intermediate boys and girls need so often to get a proper balance and control on life; there are so many things to learn about life that it is no wonder things are rather mixed up sometimes. There may be problems of especial importance to a particular group not mentioned in these services. The committee planning the worship for a local group will want to reorganize material or add to what has been given here in order that more definite needs may be met. If the worship services come as a result of group thinking and planning with the needs of the department members in mind, they will be of much greater value.

The service for the first Sunday of the month has been planned in detail. Materials are suggested for the other services and may be arranged as desired.

Just because it seems easier for some of us to remember things that we write down, it might be a good idea this month for each person in the department to have a notebook in which he may write ideas of things he would like to do in the future to make his life better. Time might be given at the close of each worship service for quiet thinking and for the writing of such thoughts. The pupils might like to make an attractive notebook by using pictures, some of their favorite Scripture passages, poems, or prayers to give beauty and strength to their plans.

January 3

THEME: *Looking ahead—I set a goal for my life.*

AIM: To challenge the boys and girls to a goal that is high enough and noble enough to demand their energies and wills to do something about it.

PRELUDE: "Father of Lights" (Found in the *New Hymnal for American Youth*, published by D. Appleton-Century Co.)

CALL TO WORSHIP:

God is light, and in Him is no darkness at all.
O send out thy light and thy truth,
Let them lead me.

HYMN: "Father of Lights"

* Boston, Massachusetts. Field Representative for Religious Education in the Synod of New England, Board of Christian Education of the Presbyterian Church in the U.S.A.

BIBLE READING: (These Bible references and comments may be read responsively.)

You are the light of the world. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand and it shines for all in the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven. (Matthew 5:14-16—Moffatt's Translation.)

COMMENT (by an intermediate, preferably in his own words):

"My goal may be to get an 'A' grade in school and in order to get that grade I borrow some other person's paper. If I do this I must hide that secret in my heart for I should not want some people to know that this is the way I got my A."

"I should not like to have my best friend or that other boy or girl know the mean thing I said about them today."

"I know I might have been a better person if I had really tried today."

The above are some of the thoughts we think when we have been disappointed in ourselves. God has given me a life. I have the chance to make it a light to help others to do right. There is also an inside light that must be kept burning.

"I will live my life at my best even if it may mean poorer grades at school. I will live at my best even if it is the harder way. I will keep the inner light burning for it is only then that I may be proud of myself."

BIBLE READING:

But take care not to do your good deeds in public for people to see, for, if you do, you will get no reward from your Father in Heaven. So when you are going to give to charity, do not blow a trumpet before yourself, as the hypocrites do, in the synagogues and the streets, to make people praise them. I tell you, that is all the reward they will get! But when you give to charity, your own left hand must not know what your right hand is doing, so that your charity may be secret, and your Father who sees what is secret will reward you. (Matthew 6:1-4—Goodspeed's Translation.)

COMMENT (by an intermediate):

The first Bible reference suggested that we do our good deeds because others were looking to us for light. This quotation says that we should not do the good deeds for others to see. These two ideas do not contradict themselves. It is not necessary for me to go about telling others that I am honest, that I helped at home today. If we have done the right thing we have grown by the experience and others recognize us to be the kind of person who would do the right. We do not need to be praised or paid for doing the best. People should expect us to do it.

BIBLE READING:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48)

COMMENT:

We may say, "I've been a pretty good sort of person today, I guess I'll get by." "Others are a lot worse than I am." We have a challenge before us and an example—perfection is our goal. May the motto for us all this year be—"My best at all times."

"Launch your vessel;
And crowd your canvass
And, ere it vanishes
Over the margin,
After it, follow it,
Follow the gleam!"

—ALFRED TENNYSON

PRAYER:

God, help us in this new year to keep our lives noble and right. May we keep no secrets that hold us back from doing our best. Give us courage to stand for the right. Amen.

HYMN: "Christ of the Upward Way"

January 10

THEME: *Looking ahead—with faith that will conquer fear.*

AIM: Fear is one of the greatest enemies of the right—this service is an attempt to face the problems and find a faith that is stronger than fear.

SCRIPTURE: I John 4:18; Genesis 28:10-16

MESSAGE:

The common problem, yours, mine, everyone's, is, not to fancy what were fair in life. Provided it could be, but finding first what may be, then find out how to make it fair. Up to our means; a very different thing.

—ROBERT BROWNING

(The following messages may be read and given by intermediates.)

There was a girl who spent much time in dreaming of what she might be if only she were bright and smart. If she could say the things she would like to say without being afraid of what people might say, she knew her life would be happier. This girl would have been happier if she had had more faith in herself. She might have found that there is great joy and satisfaction in doing the thing that she most feared. A girl may find the thing that is right to do, have faith in that thing and in her ability to do it well, and then go after it. She will be the richer because of this experience.

There was a young man named Jacob who thought that when he left his father's home he went alone. He had a dream and in that dream God came to him and told him that he would be with him wherever he went. This was wonderful news for Jacob. Now, he need not fear going away from home because God would always be with him.

We may plan the kind of person we would like to be and dream about what we want to do, but if we are afraid to do it, what good will it do us to dream. It is only when we go ahead to do something that we may expect progress. God is ever our helper and Jesus is our guide. What have we to fear?

HYMNS: "My God, I Thank Thee Who Hast Made"

"Love Divine, All Love Excelling"

"Be Strong! We Are Not Here to Play"

PRAYER:

O God, we thank thee for the faith of our fathers and the courage which they had to hold true to that faith in spite of great hardships. We know that we are afraid too many times. Help us to so believe in thee and in ourselves that we will have the strength to do better things than we have ever done before. Help us to be true to the faith which others have in us. Amen.

January 17

THEME: *Looking ahead to better living—we find that we can do more if we have fellowship with others who, too, are working to be Christian.*

AIM: To help the boys and girls to appreciate the values of fellowship in worship.

SCRIPTURE (may be read responsively or by two or three):

O Jehovah, in the morning shalt thou hear my voice; in the morning will I order my prayer unto thee, and will keep watch.—Psalm 5:3.

I will hear what God Jehovah will speak.—Psalm 85:8a

I will give thanks unto thee; for I am fearfully and wonderfully made: Wonderful are thy works; And that my soul knoweth right well.—Psalm 139:14

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.—Matthew 26:41

But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.—Matthew 6:6

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come

in to him, and will sup with him, and he with me.—Revelation 3:20

Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward.—1 Thessalonians 5:16-18

STORY: "The Silent Meeting"†

More than a hundred years ago a little boy named Jacob was playing one day with some neighbor boys in one of the newly cleared fields of his father's farm. Pennsylvania was a new country and largely forest land then, and Jacob spent long days helping his father, and his mother, too, chop down the trees to make room for the fields. But at the end of the week he was given time to play with the other boys, and a merry time they had, making up games to amuse themselves, chasing rabbits, hunting chestnuts, and always finding something to do in the woods.

This afternoon Jacob and his friends had had long hours of fun together, and when the sun grew low in the West, the little neighbors started home for supper. As they went down the road they called back to him that tomorrow was First-day and they were going to meeting "Come with us, Jake, will you?" they said.

Now Jacob had never been to a Friends' meeting, but he wanted to do what his playmates were doing, so he asked his father if he might go.

"Why do you want to go there?" asked his father. "They have no preacher, and there is no use in going where there is no preaching. But you may go; it will do you no harm, if you come home as soon as the meeting is over."

The next morning Jacob woke early and travelled five or six miles barefooted through the wilderness to the little log meeting-house. When he reached it all the Friends were gathered, so he sat down behind the door. "They were all very quiet," he told his father afterwards. "I took very particular notice of them. There was no preaching; but oh! the good feeling that I had! It told me that the Heavenly Father's love reached out to children and to grown people everywhere."

When meeting was over he went all the way home feeling peaceful and joyous. "Well, Jacob," his father said, "how did you get along? Did you like the Quakers' meeting?"

"Yes, Father," Jacob answered, "it is true they have no preacher, but I felt so happy in my heart as I sat in the silence! I would like to go again."

PRAYER: A time of silent prayer followed by the Lord's Prayer.

HYMNS: "O Christ, the Way, the Truth, the Life" "Lord, Speak to Me, That I May Speak"

† From *The Children's Story Garden*, collected by a Committee of the Philadelphia Yearly Meeting of Friends, Anna Pettit Broomell, Chairman. Copyright, 1920, by J. B. Lippincott Company. Used by permission.

January 24

THEME: *Looking ahead to the work that we can do.*

AIM: It is not enough, we realize, to plan and dream and even pray about things to be done; there is also good hard work needed to be done.

SCRIPTURE: The following may be read responsively or selections may be made for one reading—Ephesians 6:13; 1 Corinthians 16:13; Matthew 6:10; Isaiah 55:2; Philippians 4:8, 9.

COMMENTS:

It is a good thing to have work that must be done, otherwise we might spend our lives in idle living. Some of us find that we have to be pushed to really get the most out of ourselves. We grow by doing hard or difficult things, and even the common, everyday chores, help us to do the seemingly more important task better.

NOBLE DEEDS

"Where'er a noble deed is wrought,
Where'er is spoken a noble thought,
Our hearts in glad surprise,
To higher levels rise.

"The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

"Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low!"

—HENRY WADSWORTH LONGFELLOW

We are told to be strong, to act like men. It does not take strength to act as some men do, but they are not the men we admire. If we take the man or the woman who seems to measure up to our ideal standard, we will find that it takes courage, faith, fearlessness, and honesty to be that kind of person. We either must stand for the right or we will easily slide into a life that is less than our best. We cannot always let mother and father take full responsibility for the things we do—we, too, are responsible. In this new year, may we pledge ourselves to work that is ours to do.

HYMNS: "He Who Would Valiant Be"
"Stand Up, Stand Up for Jesus"

PRAYER: "For Consecration to Our Work"

Give thy blessing, we pray thee, to this our daily work, that we may do it in faith heartily as to the Lord, and not unto men. All our powers of body and mind are thine, and we would fain devote them to thy service. Sanctify them and the work in which they are engaged; let us not be

slothful, but fervent in spirit, and do thou, O Lord, so bless our efforts, that we may bring forth in us the fruits of true wisdom. Amen.

—DR. ARNOLD OF RUGBY

January 31

THEME: *Looking ahead and making plans for better living.*

AIM: To help boys and girls to formulate a plan for living.

HYMNS: "We Would See Jesus"

"O Master Workman of the Race"

SCRIPTURE: 1 Corinthians 13:4-13 (Moffatt's translation)

COMMENTS: "A Plan for Living—a Daily Schedule of Hours"

Sleep—10 hours
School—5 hours
Worship—½ hour
Work around the house—1½ hours
Play—2 hours
Study—2 hours
Meals, preparation for activities, etc.—3 hours.

If we are to have the purpose in living as has been given to us by the Christ, if we are to be the light of the world, surely it is necessary for us to test the use of our time. Am I really living every minute of the day as if I had a great purpose? How much sleep is it necessary for me to have to be a good-natured person? Do I play and eat enough to be a healthy person? I have work to do—I will order my life so that I can be at my best for my own sake and also for the sake of others.

Looking ahead to the future, I find that I have too long hesitated to do things because of fear. No longer will I fear the wrong, but I will plan to stand for the right even if it is the harder thing to do.

Looking ahead to the future, I find that I am not alone in the world trying to be Christian. There is a great fellowship of Christians who are working right along with me. I will take more time and really try to worship and work with them in bringing Christ's standard into our church, homes, and the world.

Looking ahead, I find that the way is not easy. There is hard work that must be done. God works without ceasing in his orderly plan in the universe; we are children of God and must work with him. I will pledge myself to the doing of my share in the work of the world.

In order to build, a blue print or a plan must be made. I will continually test myself to find out if my daily plan of living is really high enough to test my strength. My life is important in God's plan; I will help all I can to work with God.

PRAYER: A prayer made up by one of the intermediates really stating his purpose and the purpose the group may have made during this month.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Harry Thomas Stock*

THEME FOR JANUARY: "Looking Ahead"

The services of this month are centered in the idea of a program of personal improvement. This first month of the new year may be thought of as a time of "dedication to devotion." It is suggested that the committee in charge (made up of the leaders of the five services) meet together and ask themselves such questions as these:

What benefit can we derive for our lives if we adopt a purpose for the year? What shall this purpose be? (For example, "To Accept Jesus as Our Guide for Personal Living.")

What do we need most as Christian young people who would achieve character "after the pattern of Jesus"? (For

example: a clear picture of our shortcomings, an understanding of what kind of person Christians should be, a determination to do the will of Jesus.)

What do we need most as persons who would build a Christian world? (For example: a realization of the injustices which others suffer, a purpose to help to relieve the sufferings of others.)

How can we develop a program by which our New Year's resolutions may be carried out in daily practice? (For example: a plan by which we shall take one fault after another and make progress in ridding ourselves of them.)

What are the first steps necessary in improving our lives? (For example: the practice of planning each day's life, the habit of studying the teachings of Jesus.)

The answers made to the five questions may be included in the leader's talk in

the five services of worship, the first question for the first week, the second for the second week, and so on.

January 3

THEME: *One Increasing Purpose*

HYMN: "Forward! Be Our Watchword"

LEADER'S TALK: Emphasize the importance of setting new goals for your lives at the beginning of a year. Summarize the discussion of your committee on this subject. Suggest the kind of purpose that you recommend for the members of your group.

SCRIPTURE: Appropriate passages of Scripture are: Philippians 3:12-14; Psalm 1; John 4:34.

THOUGHTS FOR MEDITATION:

"Have something forever to shoot at. Know your destination before you buy your tickets. Have a star to hitch your wagon to. Keep a personal

* Secretary of Student Life and Young People's Work, Congregational Education Society, Boston, Massachusetts.

blue print in your pocket and make every ounce of work and study and fun—every little experience—fit into your main object. Don't allow yourself to drift on the current like a chip. Be a real ship with a definite objective as your rudder. Then you will arrive. Think over that remarkable statement of Edison's very often, 'I never did anything by accident, nor did any of my inventions come directly through accident except the phonograph. No, when I have fully decided that a result is worth getting, I go ahead on it and make trial after trial until it comes.'¹

"... Strong in will
To strive, to seek, to find and not to yield.
... For my purpose holds
To sail beyond the sunset and the paths
Of all the western stars, until I die.
It may be that the gulfs will wash us down;
It may be we shall touch the Happy Isles.
... But something ere the end,
Some work of noble note may yet be done."²

HYMN: "A Charge to Keep I Have"

PRAYER:

We look back, our Father, upon another year, a year of joy and pain, of growth and failure, of purposes only partially fulfilled. We humbly confess our sins. We call upon thy patient love to forgive us for our weakness and our selfishness. Thou hast showered us with blessings we have not deserved. We would be more worthy of thy lovingkindness. Hear us, strengthen us, we pray, as at the beginning of a new year we pledge our love and life to thee. May one increasing purpose run throughout all that we do this year, the purpose to follow Jesus and to be loyal disciples of him whose name we bear. Hear us, strengthen us, as we pledge ourselves to thee with sincerity of purpose. Amen.

(Then may follow three or four prayers by young people, expressing their earnest desire to do God's will. This season of prayer may be closed with the unison repetition of the Lord's Prayer.)

HYMN: "Take My Life and Let It Be"

January 10

THEME: Character "after the Pattern of Jesus"

The leader may review, briefly, last week's purpose to develop character "after the pattern of Jesus." He may state that all have doubtless made some mistakes during the week, but that in this service of worship the young people renew their determination to strengthen their religious living.

Four young people may be prepared to state four needs of Christian youth, four positive traits of Christians. The following (or four others) may be named. In each case, a brief statement (not more than three minutes in length) may be made of the way in which youth are tempted, or of the importance of this particular character trait.

Honesty. (How easy it is to shade the truth, how little acts of dishonesty affect later life.)

Purity. (The importance of reading and seeing only the things which are pure, the necessity of keeping high our standards of conversation.)

Self-control. (The folly and harm of losing one's temper, the inadequacy of the excuse that we "can't help it.")

Thoughtfulness. (Being unselfish and considerate at home, being friendly and patient with others.)

The following hymns may be used: "Purer Yet and Purer," "My Jesus, as Thou Wilt," "Christian, Rise and Act Thy Creed."

¹ F. H. Cheley, *The Will to Win*, p. 29. W. A. Wilde Company. Used by permission.

² Alfred Tennyson, "Ulysses."

These Scripture passages are appropriate: Romans 12:1, 2; Galatians 6; 7-9; Ephesians 4:29-32.

The following prayer, attributed to St. Francis, may be used:

Lord, make me an instrument of thy peace,
Where hate rules, let me bring love,
Where malice, forgiveness,
Where disputes, reconciliation,
Where error, truth,
Where doubt, belief,
Where despair, hope,
Where darkness, thy light,
Where sorrow, joy!
O Master, let me strive more to comfort others
than to be comforted,
To love others, more than to be loved!
For he who gives, receives,
He who forgets himself, finds,
And dying, we rise again to eternal life.

January 17

THEME: My Brother, in His Need

The leader will review the emphases of the last two worship services. On January 3, you faced the need of having a Christian purpose for life. Last week, you declared your intention of making your own lives Christlike. Today, you think of this same purpose in terms of what you can do to help relieve the suffering of the world. This kind of brief statement may be made before the following program is begun.

HYMNS: "Lord, Speak to Me," and "Teach Us, O Lord, True Brotherhood."

PRAYER OF AWAKENING:

Lord, give us glory of a new day dawning,
Not of old orders that too long have failed;
Give us the will to dare the unknown dangers,
Of peaks no past has scaled.
Ours be the pioneers to build new kingdoms
On deep foundations; give us faith, we pray,
To dare the right, and to reject the evil
Against all fears today.
Lord, give us heroism, not of battles
Too long immortalized in song and story,
Not of the blood of innocents and brothers—
Lord, give us stainless glory.
Give us the gleam to lead a civilization
Out of the wastelands onto verdant sod
Where faith shall take the place of guns, and
nations
Shall dare to trust in God.³

SCRIPTURE: James 2:14-18.

LEADER'S COMMENT: It is our purpose to do God's will. This means that we must make our own lives spotless, pure, brotherly as Jesus was. It means that we must bear each other's burdens. Whenever men are oppressed, we must not only give them our sympathy, but we must also help to relieve their sorrow and try to remove the cause of their misery. As Christians, we must seek to extend the brotherly spirit to those of all races. We must sacrifice and labor to abolish unnecessary poverty. We must work courageously to make wars impossible. We are committed to the task of helping to establish the Kingdom of God on earth. To this purpose we dedicate ourselves in this new year. (This comment may be expanded, especially by pointing out some of the specific things which you can do in your own community and through your church.)

PRAYER: The leader and others may offer prayers, asking God's guidance and power in the task of building a Christian social order.

³ Claude Weimer, "Prayer of Youth." From *The Epworth Herald*, September 5, 1936. Reprinted by permission.

HYMN: "Where Cross the Crowded Ways of Life"

January 24

THEME: A Program to Match Our Purpose

The leader will point out the fact that the last three worship services have dealt with a determination to do God's will. They emphasized the *purpose* of a life. Today's worship deals with the *program* by which we may achieve our purpose.

Some of the following points may be mentioned, or briefly discussed, by the leader. If we are to have a *program* for *living the Christian life*, it will include:

An attempt to understand Jesus.
A study of how great Christians (Paul, John Wesley, John Woolman, Toyohiko Kagawa) have lived.

A step-by-step plan for improving our own habits.

The search for guidance through church worship.

Intelligent discussion of our problems in the church school.

The practice of brotherhood in daily living.

The following hymns may be used: "Rise Up, O Men of God," "Prayer Is the Soul's Sincere Desire," "O Brother Man, Fold to Thy Heart."

The Scripture passage may be I Thessalonians 5:15-22.

The following stanzas by J. G. Holland may be used to emphasize the fact that each little act of each day helps to build or to mar our character.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And we mount to its summit round by round.
We rise by the things that are under feet;
By what we have mastered of good and gain;
By the pride deposited and the passion slain
And the vanquished ills that we hourly meet.

The final prayer may be expressed in these words:

Surround us through temptations' maze
When artful foes assail.
Help us a peaceful path to blaze,
To lead mankind in nobler ways,
Give strength—we shall not fail.

January 31

THEME: Next Steps toward Progress

The leader of this final service of the series may quote the two following illustrations:

William Hazlitt said that if people are to succeed, three things are necessary: first, a clear view of the distant peaks toward which we are going (our *purpose*, January 3, 10, 17); second, a knowledge of the road by which we shall arrive (our *program*, January 24); an understanding of where to plant our feet for the first five or ten steps (*next steps*, the subject for today).

If we plan an auto trip we do these three things: look up our *destination* on the map, see what the best *road* is, and find out just when to *start*.

In developing your worship program, two points may be made briefly:

1. Use every minute of each day wisely—for study, companionship, good fun, help to others.

"Let every dawn of morning be to you as the beginning of life and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing

done for others, some goodly strength or knowledge gained for yourselves."—JOHN RUSKIN

2. Take one teaching of Jesus at a time, and try for a week to follow it. For example, during the following week, read each morning Matthew 6:14, 15. Think just what it will mean to you to show a forgiving spirit all day long. Think of people who irritate you and plan just how you will forgive them, both in your thinking and in your action.

Use the following service of prayer, as the close of your worship program:

Dear Father, we honestly desire to grow in character "after the pattern of Jesus." Strengthen our purpose as we pray in silence.

(Silent prayer)

Gracious God, we would be helpful to those in need. We would be neighborly to those who are about us. Teach us how to work wisely for a Christian social order.

(Silent prayer)

Kind God, we would plan each day's life so that we shall come to its end free from sin and having done something to lighten another's load. Keep us from impatience and selfishness. Forgive our sins. Strengthen us during the coming week, in the name of Jesus.

(Silent prayer)

Grant, our Father, that the remainder of this Sabbath day may be spent in ways that shall fit us for the temptations of the coming week. As we study and talk together, may it be with a will to know thy will. As we worship, may it be with hearts eager to respond to thy truth. As we go to our homes, may we so live that those who share our lives may be blessed by our helpfulness and love. So may we be thy true disciples.

(Silent prayer)

All of our prayers we ask in the name of Jesus. Amen.

A Dramatic Calendar for Churches

(Continued from page 17)

Samuel Barnett—Pioneer in Settlement House Work

AN ADVENTURE IN FRIENDSHIP by Barbara Abel.

One act. 6 principals, club girls, and Girl Reserves. 35 minutes. A play on the theme of world fellowship in which a girl realizes for the first time how much girls of other countries are depending upon her. *Womans Press*, 35 cents.

BACK OF THE YARDS by Kenneth Sawyer Goodman.

One act. 3 men, 2 women. The tragedy that lurks in the leisure hours of young men in the Chicago Stock Yards district. Royalty \$5.00; \$10.00 where admission is charged. Included in *Quick Curtains*. Stage Guild, \$1.50.

DAILY BREAD by Mary Reely.

One act. 1 man, 4 women. 40 minutes. The high courage of a tenement family to acquire food and education with unemployment at its height. Special royalty—on application. Baker, 30 cents.

HUNGER by Eugene Pillot.

One act. 4 men, 1 girl. 25 minutes. Outdoor setting. Four great hungers seek satisfaction at "The Door." "The Satisfied One" tries to save them from gaining entrance and thereby suffering disillusionment. Suitable for church and community program. Address author. In *Representative One-Act Plays by American Authors*, compiled by Margaret Garnder Mayorga. Little, Brown, \$3.00.

JOB'S KINSFOLK by Loretto C. Bailey.

One act. 5 persons. The tragedy of three generations of factory women. Royalty. In *Carolina Folk Plays*, Third Series. Holt, \$2.50.

Ash Wednesday

THE BURIAL OF THE ALLELUIA AND THE BURNING OF THE PSALMS by Phillips E. Osgood.

An adaptation for the modern chancel; Gothic; approximately the eleventh century. "Alleluia" had to be forewarned during the penitential weeks.

The Palm Sunday palms and garlands of the previous year, symbols that the people acknowledged Christ the King of their hearts, were contritely brought to church with the acknowledgment of broken faith with that King in the year's list of sins. The palms were solemnly burned and with their ashes the people were marked on their foreheads on Ash Wednesday, with the implied admonition. "Wash you: make you clean!" In *Old Time Church Drama Adapted*. Harper's, \$1.75.

Washington Gladden

Excellent material for dramatization is found in two of Gladden's famous hymns: "O Master, Let Me Walk with Thee" "Behold a Sower! from Afar"

Abraham Lincoln

THE ROSE OF ANNE RUTLEDGE by Olive M. Price.

One act. 2 men, 2 women. 25 minutes. A play which attempts to capture the spirit of Lincoln. In *American History in Masque and Wig*. Baker, \$1.75.

THE SHADOW OF A GREAT MAN by Esther Willard Bates.

Two scenes. 7 men, 7 women. 45 minutes. An exciting play of Lincoln's day, dealing with the freedom of the slaves. Baker, 35 cents.

ABRAHAM LINCOLN; RAIL SPLITTER by Constance D'Arcy Mackay.

One act. 5 men, 4 women, 1 boy. 15 minutes. For younger young people. An episode in Lincoln's life. In *Patriotic Plays and Pageants for Young People*. Holt, \$1.75.

A CHILD OF THE FRONTIER by Elma E. Levinger.

One act. 3 women. A play about Abraham Lincoln. A simple and inspiring play showing the faith, the hopes, and desires which, against almost overwhelming odds, a frontier mother holds for her child at birth, thereby saving his life to fill later one of the biggest places in American history. D. Appleton-Century, 50 cents.

SOLEMN PRIDE by George Ross Leighton. One act. 9 girls. 15 minutes. Based on Lincoln's letter to Mrs. Bixby. In *One Act Plays for Sunday Schools*. Houghton Mifflin, \$1.40.

St. Valentine's Day

RED LETTER DAY PLAYS by Margaret Getchell Parsons.

A collection of short plays to be given by teen-age girls. *Womans Press*, 75 cents.

THE KNAVE OF HEARTS by Louise Saunders.

One act. 10 characters. 25 minutes. A dramatization of the stealing of the tarts. Good. Royalty—apply publishers. In *The Atlantic Book of Modern Plays*. Little, Brown, \$1.75.

SAINT VALENTINE ENTERTAINS by Katharine Lee Bates.

Rhymed twenty-minute playlet for children. No royalty unless admission is charged. In *Little Robin Stay-Behind*. *Womans Press*, \$1.00.

Philip Melancthon

THE VOICE OF FAITH by Leona E. Becker.

Pageant. 3 acts, 11 scenes. 18 men, 6 women, and extras. A new pageant on the life and work of Luther. Melancthon appears in several scenes which may be done separately. United Lutheran Publishing House, 50 cents; 4 or more copies, 25 cents each.

George Washington

GEORGE WASHINGTON ANNIVERSARY PLAYS.

Eleven plays on the life and times of George Washington, selected and edited by Theodore Johnson. Baker, 75 cents.

GEORGE WASHINGTON OF YOUNG AMERICA by Esther Willard Bates.

A pageant-play in ten episodes. Easily adaptable to simple or elaborate performance, indoors or outdoors. Royalty \$10.00. Baker, 50 cents.

THE LITTLE PATRIOT by Margaret Getchell Parsons.

A play founded upon a supposedly true incident in the life of George Washington. Four men, one of whom is of course General Washington, and a little girl compose the cast. *Womans Press*, 35 cents.

THE DECISION AT DAWN by Major R. B. Lawrence.

One act. 7 men, 2 women. Even George Washington was discouraged during the winter of 1778 when his army was starving and freezing at Valley Forge. On the point of resigning his command, through the long night he struggled with himself; then, in the dawn of his 46th birthday, encouraged by Martha, his wife, he made the decision which led on to his ultimate victory. Royalty \$5.00 if admission is charged; \$2.50 if not. Longmans, Green, 50 cents.

GOD WINKS by Katharine S. Burgess.

Two men, 2 women. The action of the play occurs on the morning of Washington's birthday, and the plot deals with the way in which an old man and his devoted servant prevent a cup and saucer from which Washington once drank from passing into the hands of a collector. Royalty \$10.00 with admission; \$5.00 without. Longmans, Green, 50 cents.

GEORGE WASHINGTON AT THE DELAWARE by Percy MacKaye.

Six men, 1 boy, and 1 girl. Exterior. Revolutionary costumes. Comprises the most effective and dramatic scene from the author's longer play on Washington. Royalty \$10.00. Samuel French, 50 cents.

WASHINGTON'S FIRST DEFEAT by Charles F. Nirdlinger.

One man, 2 women. Interior. Colonial costumes. 20 minutes. Pictures, Washington as a lad of 16, wooing Lucy Grimes, his first love. A charming costume play that follows history closely. Samuel French, 30 cents.

A NIGHT AT VALLEY FORGE.

Four men. Interior. American Revolution costumes. 30 minutes. A human and tender incident in Washington's military life. Royalty \$5.00. Samuel French, 35 cents.

ANOTHER WASHINGTON by Julian Lee.

A pageant for any number of boys and girls. The Spirit of America seeks a modern Washington. Various groups present their claims and the effect is to emphasize Washington's many talents. Dramatic Publishing Company, 25 cents.

Victor Hugo

THE BISHOP'S CANDLESTICKS by Norman McKinnel.

One act. 3 men, 2 women. 30 minutes. Simple setting. Costumes, French 1800. This is a dramatic version of the scene from *Les Misérables*, in which the thief steals the bishop's candlesticks and the bishop saves him from arrest by declaring that they were a gift. Royalty \$5.00. Samuel French, 30 cents.

Henry Wadsworth Longfellow

HIAWATHA by Olive M. Price.

Ten men, 2 women, (one or two roles are interchangeable). Simple interior and exterior. Indian costumes. Especially good version of the famous poem for the use of young people. In *Short Plays from American History and Literature*, I. Samuel French, \$1.25.

Wilfred T. Grenfell

CHRISTIAN ADVENTURER ON SEA AND LAND by Anna C. Swain.

Ten or more boys. 15 minutes. A missionary dramatization of the work of Wilfred Grenfell. Baptist Department of Missionary Education, 15 cents.

CURRENT FILM ESTIMATES

Back to Nature (Jed Prouty, Shirley Deane) (Fox) Another picture in the elementary series "Educating Father," rather better than average. Homely, wholesome fun over a hectic trailer trip in picturesque country taken by father and irrepressible family. Mild crook adds mild romance.

For A: Fair **For Y and C:** Amusing

Big Broadcast of 1937 (Jack Benny) (Para.) Elaborate radio "revue" with thin plot and many "acts." Swing bands, song and dance. Burns and Allen comedy, Martha Raye, etc. Entertaining or not, amusing or silly, according to taste. Notable sequence with Stokowsky and his orchestra.

For A: Depends on taste **For Y and C:** Probably amusing

Big Game, The (Philip Huston, June Travis) (RKO) Clever football thriller, but seemingly bent on proving college football a racket run by outside gamblers for betting profits. Faculty bullied, players bribed, framed, kidnapped—but hero wins in last quarter and slate is clean!

For A: Good of kind **For Y and C:** Doubtful

Cain and Mabel (Marion Davies, Clark Gable) (Warner) Rollicking formula stuff. Prize-fighter and chorus girl working way up—hate each other—must pretend love for publicity purposes—and expected result. Thick with dances, ring fighting, and wisecracks, some very labored. Typical box-office.

For A: Perhaps **For Y:** Amusing

For C: Little interest

Cloistered (made in French convent, dialog and song in French, but good English narrative accompanies as needed). Rarely impressive, revealing picture of activity and meaning of life in cloistered convent. Rich in beauty, symbolism, and moving ritual, expertly and reverently done. Outstanding.

For A: Excellent **For Y:** Mature

For C: Little interest

Daniel Boone (Geo. O'Brien, Heather Angel) (RKO) Vivid portrayal of fortitude, grim suffering, gruelling hardship in covered wagon trek across Alleghenies into Kentucky. True to times, but constant Indian massacres, tortures, violence, misery make it harrowing entertainment for any one.

For A: Perhaps **For Y:** Good but grim

For C: Doubtful

Devil Is a Sissy, The (Bartholomew, Rooney, Cooper) (MGM) Very human study of underprivileged boys in city slums, their start in petty crime and gradual regeneration. Notable cast, finely-knit story, outstanding work by boys and judge. Grim and thought-provoking, humorous and appealing.

For A and Y: Very good **For C:** Doubtful

Dimples (Shirley Temple, Frank Morgan) (Fox) Street-waif of 1850 has a pitiful old crook for grandfather, whose endless pilferings, despite her wishful objections, become merely painful. Plot falsities, depressing background, excess of song and dance stunts are wasting a prize little actress.

For A, Y, and C: Disappointing; only fairly good.

Dodsworth (Huston, Chatterton, Lukas, Astor) (U.A.) Fine screen version of fine play showing effect of changed environment, from Midwest to Europe, on mature, long-devoted married couple. Trenchant, appealing realism, notably written, acted, and directed. Intelligent "triangle" drama.

For A: Excellent

For Y and C: Entirely too mature

Don't Turn 'Em Loose (Bruce Cabot, Lewis Stone) (RKO) Sensational, fairly strong diatribe against parole system, crudely done. Hero is ultra bank-robber who tricks his fine parents, shoots people right and left, including his sweetheart, until his father shoots him. Stone good, Cabot impossible.

For A: Waste of time **For Y and C:** No

Easy Money (Onslow Stevens, Kay Linaker) (Grand Nat'l) Supposedly an exposé of the crooked racket in fake accidents and court col-

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

- A—Intelligent Adults
- Y—Youth (15-20 years)
- C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

lection of damages by shyster lawyers. Lively enough, but second rate cast, banal dialog, and crude thrills make it a cheap production.

For A: Mediocre **For Y and C:** No

Gay Desperado (Nino Martini, Leo Carrillo) (UA) Delightful mixture of farce, romance, satire, travesty, and slapstick. Breezy action, picturesque dialog, notable singing. Mexican bandits emulate American movie gang methods, but soon learn better. Martini and Carrillo notably fine.

For A and Y: Very good **For C:** Unless too exciting

Girl on Front Page (Gloria Stuart, Edmond Lowe) (Univ.) Unskilled romance-comedy-mystery combination, amusing, dull, or absurd by turns. Newspaper-owner heroine and hard-boiled editor-hero are in love, but wrangle endlessly. Operation and trapping of blackmail ring make chief humor and suspense.

For A: Perhaps **For Y:** Fair **For C:** No

Gypsy Baron (German Production) Colorful, well-done story of peasant and gypsy life in 18th-century Hungary, with fair English titles and delightful Strauss music. Hinges on buried treasure of noble family exiled from their castle. Lively action and romance when scion returns.

For A: Good of kind **For Y and C:** Little interest

Hollywood Boulevard (John Halliday) (Para.) Near bankruptcy, screen star tries comeback by "Memoirs," which emerge merely as boudoir conquests, finally involve his own daughter and publisher's wife, and melodrama ends the mess. Dismal effort at glamour for Hollywood and forgotten stars à la fan-magazine.

For A: Trash **For Y and C:** No

Kelly the Second (Patsy Kelly, Guinn Williams) (MGM) Hilarious, raucous slapstick two-reeler, padded to feature length by gags new and old. Patsy her usual self as breezy heroine who transforms dumb, fighting truckdriver into ring champion. Typical low comedy for those who want it.

For A: Hardly **For Y:** Good of kind

For C: Perhaps

Killer at Large (Mary Brian, Russell Hardie) (Columbia) Amateurish murder-mystery with a girl detective feebly played by Mary Brian. Whole narrative and direction incredibly naïve. Wax dummies furnish the comedy. Harmless thriller so stupidly done as to be almost amusing.

For A: Hopeless **For Y and C:** Harmless but poor

Ladies in Love (Young, Gaynor, Bennett, Simon) (Fox) Three girls of different backgrounds and ambitions start after careers. Three varied romances develop until fourth girl appears to

complicate matters, and the three end the film by heading back for home. Little unity or charm.

For A: Hardly **For Y and C:** No

Libeled Lady (Powell, Tracy, Harlow, Loy) (MGM) Lively, sophisticated, continuously amusing newspaper-high society comedy, smartly done by able cast, dialog clever aside from wisecracks. Hilarious efforts of two men to ward off libel suit complicated by two girls. Perfect "box office."

For A: Very good of kind **For Y:** Better not **For C:** No

Longest Night, The (R. Young, Florence Rice) (MGM) Formula thriller about department-store murders, with stock scare devices and no character values. Clumsy, confused plot with funny detectives, sinister crooks, fake cops, wax dummies, closeted corpses, wild chases, unlimited smashing of china, etc.

For A, Y, and C: Poor

Magnificent Brute, The (V. McLaglen, Billy Birrud) (Univ.) Primitive, giant hero, braggart bully, glorifying brawn and sneering at brains, crashes way to top-puddler in steel mills—worshipped by engaging boy whose mother demands better things for him, but she marries the yokel! Strong, convincing crudity.

For A and Y: Good of kind **For C:** No

Murder with Pictures (Lew Ayres, Gail Patrick) (Para.) Complex and confused excitement over several murders. News cameras, cops, villains, suspects, and smart-aleck hero and heroine result in sort of solution. Uninspired dialog, wisecracks, clumsy narrative, and cheap touches help little.

For A: Mediocre **For Y:** Hardly

For C: No

Old Hutch (Wallace Beery) (MGM) Agreeable realism, with Beery good as shiftless, lazy ne'er-do-well with many children, who fishes while his worn-out wife works. Finds fortune in stolen bills, tangles with the thieves, but flounders through to win without much work after all.

For A: Rather good **For Y and C:** Very Good

President's Mystery, The (Wilcoxon, Betty Furness) (Republic) Merely central idea of Liberty serial (suggested by President Roosevelt, written by six prominent authors) turned into non-shocking social-political melodrama of big firms' ruthless competition with little ones. Good, obvious propaganda.

For A and Y: Fair **For C:** Little interest

Seven Sinners (E. Lowe, C. Cummings, and English cast) (G-B) Entertaining detective-melodrama with gruesome bits but sustained interest. Elusive villain uses train-wrecks as means to murder and to cover murders, but suave American hero and heroine track him down. Good dialog.

For A and Y: Good thriller **For C:** Too strong

Thank You, Jeeves (Arthur Treacher, David Niven) (Fox) Crazy slapstick farce, with little of the Wodehouse original, full of hokum, archaic thrills and stock laugh-devices, but Treacher's rôle as valet to whimsical hero is redeeming feature. Decidedly different and amusing.

For A: Good of kind **For Y and C:** Amusing

Valiant Is the Word for Carrie (Gladys George, Jackie Moran) (Para.) Mature, intelligent character comedy showing regeneration of prostitute by devoted love for two hapless waifs. Shift of interest and cast in second half mars drama, but appeal holds. Difficult theme delicately and strongly done.

For A: Very good **For Y:** Unsuitable **For C:** No

Wives Never Know (Boland, Ruggles, Menjou) (Para.) Typical Boland-Ruggles farce comedy. Married happiness interrupted when social "philosopher" convinces them that Charlie should be bad so Mary can forgive. Deft comedy, bordering burlesque and ending in regular "chase." Amusing domestic travesty.

For A: Amusing **For Y:** Mature

For C: Little interest

Ruth, the Foreigner

(Continued from page 5)

the binding of the golden chains, there has been peace and unity and progress and the background of an idyl. Wherever men have struck off the chains, there have been night-riders and Ku-Klux Klans and racial hatreds and mobs and misunderstanding and war. What wars we might have missed had we appreciated Ruth!

She calls her message and her challenge from the fields of Boaz: "God is no respecter of races. There are no foreigners in the Kingdom of Love. My people, your people, all people are one." European, Asiatic, African: slash the veins of each of them, and red blood comes, and only red. Lay open the heart of each and you will find the same impulses, longings, hopes, and fears. We all seek security, and fields of waving grain, and songs to sing, and clear water from the well, and lovers to love, and a God to pray to. Roman Catholic, Protestant, Jew: is there a separate God for each of these, or One for all? Tear away the scaffolds man has built about society and church and nationality, and find behind them all, at last, One God, one blood. Their people *is* our people; their God, ultimately ours. We are but one in the hands of the Great Assimilator.

So we outrage God and push Christ away when we say that this man is "different" because he is Italian: he gave us Raphael, da Vinci, Dante, Francis of Assisi, and Michael Angelo. We drive a nail in the Lord Christ's hand when we smile at a man because he's French: we ignore his Pasteur, his Damien. We are with lost, leering Pilate when we walk miles to circumvent the ghetto which we ourselves have forced the Jew to build and live in, ironically heedless of the truth that from the loins of Jewry sprang Peter and Paul and Jesus of Nazareth. We accept all their contributions, their medicines and artistry and faith, for we are interdependent, and we must. But we deny their brotherhood, for we are not yet as Christian as Ruth.

When we are as Christian as the Moabitess, peace and goodwill toward men will be more than a line for the carol singers on mystic Christmas Eve. It will be the common treasure of a world brotherhood, come at last to one, great, brotherly God.

Christmas, a Home Festival

(Continued from page 7)

But what about those who have fared less well? Oh, we have not forgotten them. We know perfectly well that privacy need not mean exclusiveness. Just before supper last night we took a big basket to that poor family down on the edge of town. (Yes, we "cleared" the name so as to avoid duplicating; and our friendliness is by no means confined to an annual basket. Still, we don't want any home overlooked, do we?) Our own meal is much more satisfying because we did at least a little something to bring Christmas cheer to another family. (And somehow at Christmas time, *real* wealth doesn't seem to have anything to do with the prices of gifts or the cost of food; it seems to be much more closely correlated with the *attitudes* of ultimate consumers.)

Now for the games, and the music, and maybe a story. And toward evening there may be a few callers. If there is genuine Christmas weather, of course new sleds and skates must be tried out; or maybe bright sunshine will have made a ride on Teddie's new bicycle seem more or less inevitable.

So goes the day. It is everybody's day. Maybe there has been very little strictly religious talk, maybe there have been

some hymns about the table or the piano; but hasn't the whole occasion been profoundly religious? Grace before meat, or not, do we not all say in our hearts, "Now thank we all our God"? For most of us it is good to say the blessing, because we so genuinely experience it. If all the world's life, three hundred sixty-five days in the year, could only be a little more like Christmas in the home, wouldn't the Kingdom be far nearer?

Christmas is more than a folk festival, more than a lovely custom, more than a civic holiday; it is a spiritual event. In millions of homes it has established the spirit of "peace among men of goodwill" which is the best foundation for a friendly world. These may be only relatively tiny circles that have caught the full meaning of the angelic song, but each is at least a very genuine beginning. And there are so many of these little circles.

In the home we "belong" to one another. Some day on the whole planet we shall all belong to one another. Missions will no longer seem an artificial enterprise, it will just be a continuous process of sharing in the spirit of Christmas. Interdependence will cease to be a mere matter of fact, of interest to economists and sociologists and political scientists; it will become a matter of family conversation, of domestic economy, of friendly sentiment. At the breakfast table we will say, "Who sent us that?" And the answer will be: a banana plantation in Central America, or one in Hawaii where the pineapples grow. (Just like our Christmas memoranda, before we write our "thank you" letters.) Life will become a friendly game, not a threat of war. Peace will be not a quest but a rule of life, when the spirit of this home festival has been spread throughout the year, and throughout all human relationships.

For Christmas in the home means a great experiment in gifts, in rich fellowship, in the self-forgetfulness of group experience. Christmas as already established in the home holds the secret for the better ordering of all life everywhere. If only *all* God's children could contrive somehow to make the same experiment on a vaster, planetary scale! Why should not the laughter of little children, and the happy tears of the aged everywhere amplify the joy of our best-loved home festival? Then every household would be but a tiny cell in the vast body of human friendliness. Then every child of God could awaken on Christmas morning, every year, to say to every brother and sister, every cousin and uncle and aunt in God's great family, near and far, "Merry Christmas."

A Church-Family Christmas Party

(Continued from page 8)

children and parents had listened to some of the fine Christmas legends they were thrilled by a group of Christmas stories familiar to the boys and girls of Japan. Santa Claus then made his appearance and after addressing the little folk, calling them by name, proceeded with the aid of his helpers to distribute a box of candy to all who were in the audience. This concluded the first family Christmas party in this particular church, a new experience for the children and young people, but quite like the old-fashioned Christmas celebration so familiar to many fathers and mothers.

As the families started for home the director was greeted at the door with questions like these: "Didn't we have a happy time this evening?" "Why can't we have a Christmas party like this every Christmas?" and naturally with such a demand these Christmas parties have become fixed in the calendar of this church.

New Books for the Children's Christmas

(Continued from page 14)

Janet Smalley, *Do You Know About Fishes?* William Morrow and Co., New York. Price \$1.25.

A book of pictures and comments describing the habits of the under-water world. For children who are interested in fishes.

William Clayton Pryor and Helen Sloman Pryor, *The Dirigible Book*. Harcourt, Brace and Co., New York. Price \$1.00.

A companion book to *The Airplane Book*, describing the operation of the dirigible through a narrative text and fifty full-page photographs.

Christine Noble Govan, *Judy and Chris*. Houghton Mifflin Co., Boston. Price \$2.00.

A book of the adventures of the five Plummer children and their Negro friends whose escapades make a story of happy childhood in a small southern town. The book gives a true and sympathetic interpretation of the relationship between southern white children and their Negro neighbors.

Mario and Mabel Scacheri, *Indians Today*. Harcourt, Brace and Co., New York. Price \$2.00.

A book of photographs of Indian life today, accompanied by a narrative of Blue Flower, the daughter of an Indian family, who visits neighboring tribes. An excellent interpretation of Indian life for primary and junior children.

Marion Gilbert, *Jade Brings Luck*. Longman's, Green and Co., New York. Price \$1.50.

A story of a little girl who lived long ago among the Lake Dwellers of Switzerland in the polished-stone age. The book will be especially interesting to children studying the life of primitive man.

Wilhelmina Harper, *Ghosts and Goblins*. E. P. Dutton and Co., New York. Price \$2.00.

Stories of elves, fairies, witches, ghosts, and goblins from all lands brought together in a collection which will be a useful addition to the story teller's library or to the children's library.

Effie Power, *Stories to Shorten the Road*. E. P. Dutton and Co., New York. Price \$1.50.

A collection of fifteen stories from the folk tales of many nations. The stories will be interesting to children from about eight to twelve.

Amey Wentworth Stone, *Here's Juggins*. Lothrop, Lee and Shepard Co., New York. Price \$2.00.

This is a story of a little girl on the Maine coast whose father is a lobster fisherman and whose best friend is the grandson of the most prominent citizen. The two children learn how to handle boats, take care of seals, and catch lobsters. The book is well written and illustrated.

Walter J. Wilwerding, *Keema*. The Macmillan Company, New York. Price \$2.00.

A story of the blue monkeys in the jungle of East Africa, beautifully illustrated with authentic drawings of jungle life. The terrors of jungle life as well as the joys of lively chases through the tree tops are included.

Alice Dalglish, *The Smiths and Rusty*. Charles Scribner's Sons, New York. Price \$1.75.

The Smiths are normal Americans—Father, Mother, Greg, Susan, and the baby. Then Rusty comes, a delightful, stray cocker spaniel; and the children's activities around their boat, school, guinea pigs, and dog are simply and attractively told. Pleasing full page drawings illustrate the book.

Charlotte R. Stone, *About Things*. Grosset and Dunlap, New York. Price \$1.00.

An attractive book of information about everyday things concerning which children ask. The book is delightfully illustrated with quaint drawings of the children who ask and of the things about which they ask. Brooms, lamps, maple sugar, dolls, Easter eggs, blotters, and so on are discussed from their origin to their present use. Large type.

Julius King, *Mild Animals*. Grosset and Dunlap, New York. Price 50 cents.

Another book of information attractively presented. This time it's information about animals. There is a full-page color picture of each of the twenty animals whose habits are described in an interesting fashion.

Margaret Loring Thomas, *Carmelita Sings*. The Abingdon Press, New York. Price \$1.00.

A story of a girl in Bolivia who loves music.

Mabel Shaw, *A Treasure of Darkness*. Longman's, Green and Co., New York. Price \$2.25.

A story of an African child whose mother died at her birth and who was reared in a mission school. As the little girl grows, she proves to be attractive and lovable. The book will be welcomed by those who are looking for supplementary material interpreting African life.

James Cloyd Bowman, Margery Bianco, and Aili Kolehmainen, *Tales from a Finnish Tupa*. Albert Whitman and Co., Chicago. Price \$2.50.

An excellent collection of hero tales, folk lore, fairy tales, and fables translated from original Finnish sources. Profusely illustrated in black-and-white and colored drawings.

Norman Lindsay, *The Magic Pudding*. Farrar and Rinehart, New York. Price \$1.50.

A nonsense book, in the manner of *Alice-in-Wonderland*, about a pudding named Albert, who disproves the old principle that you can't eat your pudding and have it, too. A bear, a sailor, and a penguin are the owners of the pudding and are continually at war with pudding stealers and pudding snatchers who try every trick they can think of to get possession of the pudding. For persons of all ages who like this sort of book.

Devon McMurray, *A Hoosier Schoolboy on Hudson Bay*. Little, Brown and Co., Boston. Price \$1.25.

An account written by a twelve-year-old boy of his trip to the Hudson Bay country. Illustrated with pictures, most of which he took.

Older Juniors and Intermediates

Kate Seredy, *Listening*. The Viking Press, New York. Price \$2.00.

An unusual book describing the visit of a New York child to her aunt and uncle who live in an old pre-revolutionary house in New Jersey. With drawings and stories, the uncle sketches the history of the old house from its Dutch beginning in 1656. A delightful story, charmingly told in words and drawings.

Eleanor Farjeon, *Ten Saints*. Oxford University Press, New York. Price \$2.50.

Illustrated and well written, these ten legends of the saints will be appreciated by boys and girls who like stories of real people. The saints are made quite human and the accounts include much of the legendary material which recurs again and again in literature. For older boys and girls.

Honoré Morrow and William J. Swartman, *Ship's Parrot*. William Morrow and Co., New York. Price \$2.00.

A story of a remarkable gray and red parrot and the cabin boy on a Black Sea ship. A castaway hidden on the vessel and a little girl lost from her home help to make an interesting plot in this story for older juniors and intermediates.

Edgar J. Goodspeed, *The Junior Bible*. The Macmillan Co., New York. Price \$2.50.

Professor Goodspeed has prepared a volume which tells in the language of the American translation, put up in the format of modern book, the stories, biography, and some poetry of the Bible selected especially on the basis of the interest and understanding of boys and girls from about ten years old through high school. The arrangement into chapters according to subject matter and the elimination of all verse divisions make the book easy for children to read. The punctua-

(Continued on page 40)



What's Happening in RELIGIOUS EDUCATION



❖ *Journal* readers will be interested in some of the developments growing out of the merging of the Evangelical Synod and the Reformed Church. Representatives of the Board of Christian Education (Reformed), the Board of Religious Education (Evangelical), and the Evangelical League have made plans whereby the separate activities of these boards have been brought together into one program. Likewise the staff of workers in these fields have been united. In the rearrangement, Mr. A. R. Keppel, for the past six years Executive Secretary of the Board of Religious Education of the Evangelical Synod, has been chosen Executive Secretary of the merged work. Mr. T. C. Braun, formerly Associate Secretary of the Board of Religious Education of the Evangelical Synod, has been chosen as Director of Leadership Training. Mr. Fred D. Wentzel, formerly in charge of leadership training for the Reformed Board, has been chosen as Director of Youth Work for the united church. Dr. C. A. Hauser and Mr. F. E. McQueen will continue as editors of church school publications, with E. A. G. Hermann, Miss Marie Remmel, and Miss Rose Marie Kniker as assistant editors.

The joint executive offices of the united church have been established in the Schaff Building in Philadelphia, while the editorial offices will be located at Eden Publishing House, St. Louis.

❖ *THE MINNEAPOLIS* Community School for Leadership Training is this year celebrating its twentieth anniversary. As a part of the celebration it has issued an especially attractive bulletin announcing the program for 1936-37. The program really includes five schools, with two terms each. Probably the most significant aspect of the celebration is the attempt to reach a goal never before attained: namely, one thousand students during the year. Whether or not the goal is reached, the leaders in Minneapolis, including the Dean, Reverend Paul B. Rains, and members of the committee, deserve high commendation for their willingness to attempt great things.

❖ *REV. JESSE L. MURRELL* recently began his work as director of young people's work for the Board of Education of the Methodist Episcopal Church, as successor to Dr. Blaine E. Kirkpatrick. Mr. Murrell comes to this position after a number of years' service as conference director of religious education for his denomination in Florida.

Dr. Kirkpatrick is now the executive secretary of the Christian Cooperative Fellowship with headquarters in Chicago. Rev. Owen Geer, formerly on the staff of the young people's department of the Board of Education, is now pastor of the Community Methodist Church, of Dearborn, Michigan.

❖ *THE TWENTY-SEVENTH* annual convention and meeting of the Fairfield County (Connecticut) Council of Churches and Religious Education was held at Bridgeport on October 17. The morning and afternoon sessions were devoted to addresses and seminars on the general theme, "The Worship Life of the Christian." A hymn festival, in which thirty-six adult choirs and five junior choirs from thirty-eight churches in the county participated, marked the closing session.

❖ At a recent meeting of the Joint Committee on United Youth Program it was decided to give a special place to the problem of race relations during the coming year. This is an important issue in modern life and it is significant that the adult and youth leaders of this United Youth Movement are moving in this direction.

Among the numerous ways in which this emphasis can be promoted, attention

Annual Meetings

February 5-13, 1937

THE Annual Meetings of the International Council of Religious Education will be held at the Stevens Hotel, Chicago, February 5 through 13, 1937. A special feature of the meetings this year will be a National Laymen's Conference and a Conference of Leaders of Non-Ecclesiastical Character-Building Agencies. The meeting time for these conferences will coincide with that of the Advisory Sections.

Dr. E. Stanley Jones and Professor Hornell Hart will address their joint meeting of the Professional Advisory Sections, February 8-10.

The following schedule for the week has been arranged.

COMMITTEE MEETINGS

Friday and Saturday, February 5 and 6

PROFESSIONAL ADVISORY SECTIONS

Monday, Tuesday, and Wednesday, February 8, 9, and 10

CONFERENCE OF LEADERS OF NON-ECCLESIASTICAL AND CHARACTER-BUILDING AGENCIES

Monday and Tuesday, February 8 and 9

NATIONAL LAYMEN'S CONFERENCE

Tuesday and Wednesday, February 9 and 10

EDUCATIONAL COMMISSION

Thursday and Friday, February 11 and 12

BOARD OF TRUSTEES

Friday, February 12

EXECUTIVE COMMITTEE

Saturday, February 13

should be called at this time to the fact that the American Negro is the subject of study in home missions this year. This emphasis has been chosen by the various missionary leaders through the Missionary Education Movement. The following materials are available:

Brown, *The Story of the American Negro*

Brown, *Young People's Course on the Negro*

Jenness, *Twelve Negro Americans*

Jenness, *Course on the Negro for Intermediates*

Cuthbert, *We Sing America*

Full information in regard to these materials and missionary education courses can be secured from denominational missionary headquarters or from the Missionary Education Movement, 150 Fifth Avenue, New York City.

❖ Two new members have recently been added to the staff of the Presbyterian Board of Christian Education. Miss Ione Sikes, formerly Superintendent of the Children's Division of the Pennsylvania State Council of Christian Education, has become Assistant Director of Young People's Work. Miss Miriam A. Peterson has been made Assistant Director of Children's Work.

❖ In 1907 the first

Christmas Seal sale was launched in Delaware. Three thousand dollars were raised to use toward building a hospital for children ill with tuberculosis. Much has been accomplished since then. Here, in brief form, are several important links in the nation-wide chain of tuberculosis control that Christmas Seal funds have helped to build.

The National Tuberculosis Association was founded in 1904 by a group of distinguished tuberculosis specialists and interested laymen. Its aim was to study tuberculosis in all its forms and to disseminate knowledge on its causes, treatment, and prevention.

The sixth International Congress on Tuberculosis was held in Washington, D.C., in 1908. This meeting gave impetus to the whole tuberculosis movement in our country. During the next ten years tuberculosis associations were formed in practically every state and there are now 1,981 associations affiliated with the National Tuberculosis Association.

The study of tuberculosis in industry has been another important undertaking.

In the spring of 1928 the first Early Diagnosis Campaign was held. This country-wide educational campaign, conducted each spring for nine years, has for its objective the detection of tuberculosis in its early forms.



Bothan'—A New-World Wise Man (Continued from page 20)

(He looks about him at SONJA and BOB sitting near each other, BOTHAN' sitting near the center of stage) I say! It is a bit eerie, though. Sitting in this quaint and friendly room, with a most gracious host—in the year-of-our-Lord—1936 in our Year-One costumes—drinking tea.

(CAROL SINGERS are heard singing refrain of "The First Noel.")

CLIFF (reverently): It's almost like the play at the church.

BOB (looking significantly at SONJA): Almost—but—awfully different. This does have a touch of reality. (They listen again to the CAROL SINGERS in the distance)

JOHN (interested): And who is to say what is real?

BOB (defensively): Why—why (He doesn't seem to know how to go on. He surrenders laughingly.) Well, anyhow, this is real. Let's let it go at that.

JOHN: Just so, reality is no set thing or condition or place.

BOTHAN': You're something of a philosopher, John.

JOHN: One has to be these days, just to make life—well—bearable, if you will.

CLIFF (with restraint, reads the sign which is seen by all): "The Bothan' Book Shop." Why do you have a sign in your living room as well as on the outside?

BOB (teasingly): He doesn't want to forget that this is "The Bothan' Book Shop."

BOTHAN': That's just it, Bob. I do not want to forget that this is "The Bothan' Book Shop." (All but SONJA seem mystified at this statement.)

CLIFF: I've passed this place more than

once and thought I'd stop sometime; but never have. (Turns to BOB.) Thanks for bringing us.

JOHN (speaks to BOTHAN'): I hope you don't mind—but it is jolly—much more so than I hoped this Christmas could be.

BOTHAN': Indeed, I do not mind.

CLIFF: That's swell.

BOTHAN' (to CLIFF): You were saying that you passed my place often—do you work near here?

CLIFF (with humor and some embarrassment): I work all over the city, you might say—I drive a taxicab. (All seem surprised.) That is—I'm only an amateur. I really studied to be an engineer in college. But the world seems to need taxi drivers more than engineers.

BOB: You mean, rather, that you horned in on the taxi drivers' business. There are a lot of real taxi drivers who do not have jobs.

CLIFF: Yes, if you want to put it that way. I suppose you are right. But then, a fellow has to eat and I am being the best taxi driver I know how to be.

BOB (impressed): I must say that you are a good sport about it.

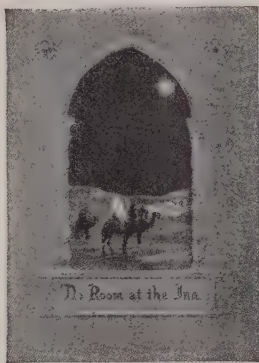
CLIFF (responds good naturedly): What else is there to be? You see, I am from the Kansas Dust Bowl. We're used to waiting and keeping up our courage. We wait for crops, for rain, and a good many other things. God's next-year people, we are sometimes called. We always have hope for next year!

SONJA: God's next-year people—I think

Now That It's Christmas Time!

CHRISTMAS GIFT BOOKLETS

25 cents; \$2.50 a dozen, postpaid
\$18.00 a hundred, postage extra



These are popular remembrances for pupils or friends. Inexpensive and attractively illustrated and printed, they will be sure of a welcome.

It Is the King. A beautiful story of the Nativity by Dr. Paul Kretzmann for young people contains 36 pages and is bound in green cover design. Size, 5/4 x 7 3/8 inches.

No Room at the Inn. The tale of the coming of Mary and Joseph to Bethlehem is told in modern English prose. Ten chapters cover 32 pages of text, printed on blue gray stock with a dignified cover illustration. Size, 5 1/4 x 7 3/8 inches. With envelope.

When the Prince Came. This story of the birth of Christ is told simply, in a way that will interest both children and adults. The cover, embossed in gold and black, is decorated with a colored picture. Size, 5 1/4 x 7 1/2 inches. With envelope.

A new Christmas catalogue is ready. If you are interested in selecting greeting cards, gifts, books, Bibles, or supplies for your church school, drop us a post card and ask for a copy.

FOLDERS AND CARDS FOR CHURCH WORKERS

\$2.50 a hundred

These folders with their colorful illustrations and carefully selected Christmas messages make your greeting individual. They are used by pastors, superintendents, teachers, and all Christian workers. The folders are made of parchment style paper and are executed in colors, gold and silver.

2455. Size, 3 3/4 x 4 1/2. Message: "May the star that guided the wise men to the infant bring light and joy also to your Christmas."

X90. Size, 4 x 5. "Christmas Greetings" design.

X91. Size, 4 x 5. "Season's Greetings" design.

X92. Size, 4 x 5. "Season's Greetings" design.



X-90—Season's Greetings

THE WESTMINSTER PRESS

PHILADELPHIA, Witherspoon Building

NEW YORK, 156 Fifth Avenue
PITTSBURGH, Granite Building

CHICAGO, 216 South Wabash Avenue
SAN FRANCISCO, 234 McAllister Street

Orders taken for any books published.



**MAKES
Religion
REAL**

Children are instinctively religious. These church school hymnals make worship and devotion a vital part of their growing lives. See these books before you purchase.

Write today for returnable samples.

"American Church and Church School Hymnal" holds the interest of adolescents with the variety and appeal of its contents. An inspiring aid to worship and devotion. Fully orchestrated. Price per 100, not prepaid, \$55.00.

"American Junior Church School Hymnal." Compiled by recognized experts for Junior Department. Rich in teaching material. Price per 100, not prepaid, \$40.00.

NOTE: Lacquered covers keep gold stamping bright, preserve original fresh appearance and insure longer life.

- Write name and address in margin, clip adv. and mail for returnable samples. Give church and denomination.

Biglow-Main-Excell Co.

5703-TE West Lake Street Chicago, Illinois

that's beautiful!

JOHN (*significantly*): Aren't we all really—God's next-year people?

BOB: How do you mean, "God's next-year people"?

BOTHAN' (*sensing JOHN's hesitancy to respond*): We are about the only people God has to depend upon for next year.

CLIFF (*taking advantage of the moment's silence; continues*): Nothing wrong with being a taxi driver and having hope for next year. If a fellow can't use his brain, he can use his brawn.

BOB (*seriously*): That's just the rub, Cliff—neither our brain nor our brawn is needed today. The world has too much of both. Anyhow, more than it uses, just now.

JOHN: I would say that we do not use our brains—that is why we have gotten ourselves to the place where it seems there is no need for our brains or brawn.

CLIFF (*defensively*): Don't think that I do not use my brains while I drive my taxicab. While I'm dodging trucks, cats, and kids—I'm thinking, "I'm not going to drive a taxicab always. I know that there is something wrong. I've got to

find out what it is."

JOHN (*with wistful mirth*): We do represent the arts here this evening. You see, I majored in dramatic literature. I had real dreams of a career. I have my ups and downs in operating an elevator, transporting the busy throngs from one floor to another in the Old Glass Building. I pour all my dramatic passion out in such speeches as, "Going up, please"; "Going down, please"; "Third floor, out, please"; "Watch your step, please."

BOB (*impressed*): And you can still joke about it.

BOTHAN': Bob, a joke is often a gentleman's smoke screen—it hides that which hurts him.

JOHN (*appreciatively*): Thank you! (To BOB.) I agree with you that something is wrong; but neither crabbing nor whimpering resignation will do any good. But (*he looks at CLIFF*) while we drive our taxicabs—(*he looks questioningly at SONJA*) and . . . ?

SONJA (*quick to respond*): Sell cosmetics at the Empire Beauty Salon.

JOHN: And while we sell our cosmetics to make ladies beautiful. (*Looks at SONJA.*) Which you don't need, by the way. (*Looks questioningly at BOB.*) And . . . ?

BOB: Floor walker at Hinkle's Department Store.

JOHN: Walk our floors to greet customers looking for bargains. (*He turns respectfully to BOTHAN'.*) And keep a book store and an open house for your friends. (*Looks at BOB.*) This does not mean that the world does not need our brains. The very fact that we see many who have no taxis to drive, or cosmetics to sell, or floors to walk ought to compel us to use our brains. No, I think, if we used our brains more, rather than just looking out for our chance, we would get farther. I agree—there's something wrong—awfully wrong—and that something is—selfishness. We are

all selfish. The only difference is—some have been successful in their selfishness and others have failed. Yes, we all are selfish—the poor and the rich.

BOTHAN' (*with keen interest*): I think you have the right of it—not many are able to point the finger of condemnation and say—"You are selfish." The difficulty is—we have never learned to lose ourselves.

(CAROL SINGERS are again heard in the distance.)

CLIFF (*Goes over to sign*): There is another question I want to ask you about this sign. (*Hesitatingly.*) I still think there is a reason for having this sign in here. But the question I want to ask you now is—

BOTHAN': Yes?

CLIFF: I've often wondered when I passed your shop—why that apostrophe after your name B-o-t-h-a-n'. Why that apostrophe? Your name isn't French or Italian?

BOB (*surprised*): I never thought of that.

SONJA (*surprised*): Bob! Do you mean that you never asked Bothan' about that?

BOB (*defensively*): I just never thought of it.

SONJA: That is one of the first things I asked Bothan' after we got well enough acquainted.

BOB (*teasingly*): You would. You're a woman.

CLIFF (*defensively and jokingly feeling the muscle of his right arm*): Hold on—I'm no woman.

JOHN (*laughingly restraining CLIFF*): Nor am I; but I am terribly curious about that apostrophe, Mr. Bothan'.

SONJA (*eagerly*): Go on and tell them, Bothan'.

(In the distance CAROL SINGERS are heard singing "It Came upon the Midnight Clear." All hesitate a moment. The singing seems to have broken in upon their conversation.)

SONJA: Go on, Bothan'! It is a lovely

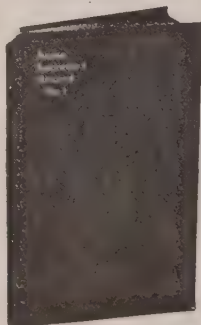
THE MEDICI CHRISTMAS CARDS

LET YOUR CHRISTMAS CARDS
CARRY THE MESSAGE OF
THE TRUE SPIRIT OF
CHRISTMAS

Send for our catalogue

Hale, Cushman & Flint, Dept. I.J.
857 Boylston Street, Boston

THE ACME SECRETARY'S RECORD



ACME
SUNDAY
SCHOOL
SECRETARY'S
RECORD

A special feature of the Acme Record is the Everything-in-Sight-Plan. It means a single glance will take in the record of each scholar for the entire year. No turning of pages necessary. No re-writing of names.

Contains Attendance Record of Officers, Teachers and Scholars. Also blanks for weekly Reports, complete outlines for Summary of all the Weekly Reports; also parallel columns in which are to be recorded Class Numbers, Attendance of Teachers and Scholars, and the Class Collections.

270 scholars. Price, \$1.50

Have you a copy of our complete catalog?

THE HEIDELBERG PRESS
1505 RACE ST. PHILADELPHIA

The Guild of

★ Inspirational Drama

A Drama Service Made for Your Church

Good, one-act religious dramas which can be offered on a non-royalty, inexpensive basis. Send for descriptive folder and list of plays now available.

... Guild of Inspirational Drama ...
404 Auditorium Bldg. Cleveland, Ohio

SOLVING PERSONAL PROBLEMS

HARRISON SACKET ELLIOTT and GRACE LOUCKS ELLIOTT

"A counsellor could not find a better book to put into the hands of the average person seeking better self-understanding. The authors have written out of a wide knowledge of their subject, both in theory and practice."—*The Survey*

\$2

HENRY HOLT AND COMPANY

NEW YORK

story to tell to the accompaniment of Christmas music.

BOTHAN' (to **SONJA**): Thank you, my dear. (*Hesitates while all are waiting.*) You see, I lost my job once, too—that was a long while ago. (*He looks at BOB.*) I tried to be a cynic, too. I thought that I was all through with people. I'd lost confidence in everything. I *did* love books. I came here and started a book stall. It was on the street, just around the corner. Then I came here and made it a book store.

SONJA (*eagerly*): Don't forget to tell them, Bothan', what the first real name of your book store was.

BOTHAN': Oh, that. One day two customers came in—a man and his wife. (*Laughs.*) Or, I might rather say, a woman and her husband. She spied some books on political issues in England—concerning Labor problems there. She said to her husband with scandalized voice, "Cyrus, this is a radical bookshop, let's go elsewhere." She looked at me as if I were a criminal.

CLIFF (*indignant*): Why, the old—
BOTHAN' (*interrupting*): Better not, Cliff. (*Continues.*) I had a sign made the very next day—"The Radical Book Shop."

BOB: Good for you, Bothan'! I'll bet that brought the "Reds."

BOTHAN': No, Bob, it didn't. All kinds of people came to my book shop.

CLIFF (*eager*): But, the Bothan'?

BOTHAN': Coming to that, Cliff. One day the rector of Old Saint John's brought his daughter in to see a rare old copy of *The Imitation of Christ* that I had gotten ahold of with some other rare volumes of a religious nature. While she was looking at them she turned to her father and said, "Father, I thought this was a radical book shop. I would rather say it is a book sanctuary."

SONJA (*appreciatively*): That's just what it is—a book sanctuary.

BOTHAN': Thank you, Sonja! (*Continues.*) "No," her father replied, "it is rather a "Both . . . and Shop."

BOB (*snapping his fingers*): I get it—Bothand.

BOTHAN' (*stands*): Yes, sir. (*He snaps his fingers.*) It came to me just like that. It's a both . . . and shop, and for the first time I knew that I was a "Both . . . and" man.

BOB (*thoughtfully*): Both . . . and.

BOTHAN': The very next day I had a sign painted: "The Bothan' Bookshop." Soon people seemed to forget my real name. For a while they called me Mr. Bothan'; but it's been just plain Bothan' for a long time now.

CLIFF (*understanding*): I see—B-o-t-h-a-n—apostrophe for the D.

JOHN: A clever stroke.

BOB (*significantly*): Strange how something like that happens—and changes your whole life.

BOTHAN': Life is like that. You can't quite explain it—but just when you are floundering—and all your bearings lost—something occurs just as simple as that—and makes a difference forever afterward.

BOB (*taking SONJA's hand in his*): Forever afterward. (*As though merely repeating, unconscious of the others.*) Forever afterward.

BOTHAN': Yes, life is both . . . and. People are neither all good nor all bad—they're bothan'. Truth is neither old or new—it's bothan'. We must love not the poor alone; rather, we must love both rich and poor.

JOHN (*reflectively*): Bothan'—that's a great story!

SONJA (*reverently*): A great Christmas story!

BOB (*tenderly*): How a Christmas story, Sonja?

SONJA: Why, *He* was like that! The

Christ, I mean. He was born in the old—He built the new.

BOTHAN' (*rising and speaking spiritedly*): It has just dawned on me—you are born to be a bothan' generation! I never thought of it before—you must live in the old—you must build the new. (*Pauses, then continues more slowly.*) Of course—Jesus *was* like that—he was Bothan'. And he wants us to be realists and mystics—*both*. Fact and faith—fact and faith!

BOB (*looks tenderly at SONJA*): I'll never forget again!

BOTHAN' (*a pause before BOTHAN' speaks meditatively*): "Weeping may endure for a night—but joy cometh in the morning." Greed has kept us weeping long enough—dark greed of persons and nations. Now the morning is due—long past due. And you—this bothan' generation—can bring the morning in. Morning of God's way of life—the Way of Love.

SONJA (*quietly*): Bothan', you always see—you always understand. I feel so much better.

BOB (*with restrained emotion*): So do we all.

CLIFF (*looks at watch*): Sorry, but I
(*Continued on page 39*)



MAP OF PAUL'S JOURNEYS on cloth in colors

Journeys in colored lines Peerless Map
19x27\$.65
Larger edition, 36x48 1.50
Send for 100 page catalogue of Sunday School Material.

A. H. EILERS & CO.
1124 Pine Street.
ST. LOUIS, MO.

*A Pleasure to Own
- - - The Perfect Gift!*

CAMBRIDGE BIBLES

Beautifully bound . . . Printed in the Most Readable Types . . . In a Wide Variety of Styles . .

Priced to Meet Your Requirements.
\$1.25 to \$20.00

At all Bookstores, or write for a Catalogue

THE MACMILLAN CO. • 60 Fifth Ave., New York

HAS "Youth" APPEAL

"Hymns For Christian Service" just off the press is suitable for all Sunday school departments, general assembly work, or junior church. Has strong youth appeal inherent in its jubilant tunes and challenging verses. Recognizes all the needs of progressive Christian education.

Long Wearing WATERPROOF Binding

Washable, vermin proof cloth covers; blue or maroon—alternate color suitable for "home" copies. 256 pages including Instrumental numbers, Orders-of-Worship, Responsive Readings, and complete indexes. Price per 100, \$40.00, not prepaid.

HOPE PUBLISHING CO.
5775-TS W. Lake St.
Chicago, Ill.



HOPE PUBLISHING CO.
5775-TS W. Lake St. Chicago, Ill.

Gentlemen: Please send returnable sample copy of "Hymns For Christian Service".

☐ Check here for returnable sample of "The Service Hymnal" for church worship if also desired.

Name
Address
Church & Denom.
Pastor
S. S. Supt.



The Living Bible. By William Clayton Bower. New York, Harper & Brothers. 229 p. Price \$2.00.

The prevalent decline in the use of the Bible is explained in various ways. Some believe it is due to destructive views of the origin and nature of the Bible; others, that modern religious education is at fault for having substituted extra-biblical for biblical material in the curriculum; still others, that we have outgrown the ancient Book which exists today as only the symbol of a dead past. Dr. Bower states and ably defends the position that the Bible can be restored to its proper place of influence and usefulness, if sound principles of interpretation and educational procedure are followed.

"The fundamental thesis of this discussion is that the Bible, which at the point of its origin was the Living Word because it grew directly out of the vital religious experience of a living and continuing community, can function in modern religious experience only as it is reinstated in the life of the living and continuing community. If it is again to become the Living Word, it must re-enter the experience of living men and women face to face with the issues of personal and social living in the contemporary world."

The early chapters are devoted to an analysis of the processes by which man adjusts himself to his world, achieving therein a "religious quality of experience." This quality of experience tends to form a deposit in terms of literature, customs, rituals, institutions. These constitute religion or a religious system which can be transmitted, but which is quite different from the religious quality of experience out of which it emerged.

Hebrew-Christian history is then briefly surveyed to discover the original types of experience lying back of the successive strata of literary and institutional deposit. Thus the major findings of biblical scholarship are summarized in bold outline strokes. The purpose is to reveal biblical literature as a by-product or deposit of vital religious experience of a whole people of peculiar religious sensitivity and insight.

The concluding chapters are given to the exposition of the five principles upon the basis of which the Bible can be enabled to re-enter modern experience as a source of religious vitality and inspiration. They are as follows:

1. The starting point must be with the present experience of persons and groups rather than with the attempted transmission of the end-products of a past religious experience.

2. The Bible as we now have it will yield us its living values only as we "throw it down into its genetic order, threading our way back through its historic development to its origin in the con-

The Board of Editors calls special attention this month to the new book by Dr. Bower, "The Living Bible." It is worthy of careful study by all church school workers.

crete experience of living persons face to face with realistic life-situations. These for the purposes of understanding we must reconstruct intellectually with the aid of accurate historical knowledge. But for the purposes of realizing them we must enter creatively into them through the imagination."

3. While recognizing the validity for their day and experience of the beliefs and practices of earlier peoples, we must recognize that many such beliefs and practices do not have relevancy for our own day and experience. Consequently, careful selection on the basis of relevancy must be made. Some of the most basic problems with which the prophets and Jesus wrestled do have a high degree of relevancy, as, for example, the intelligent organization of production and distribution of the material goods of life in such a way that they will further the self-realization of persons and of society.

4. Historical perspective must be maintained. Implied in this are the facts of continuity and change, the promise held by the future, and the sense of direction which may be derived from such perspective.

5. Summarizing these principles we discover that "in our use of the Bible in modern religious experience, we need to recover the values of the Bible by abstracting them from the concrete historical experience within which they arose, in such a way as to free these values and make them available for use in contemporary religious experience."

Jesus himself is the greatest exponent of this principle in his conflict with the traditionalists of his day. "The traditionalists insisted upon the recovery and imitation of the specific formulations of the past; Jesus insisted upon the recovery and release of the enduring and functioning values that underlie and are the occasion for all implementations of ideologies, legislation, techniques, and institutions."

—H. C. M.

✓ **Social Work Year Book, 1935.** Edited by Fred S. Hall. New York, Russell Sage Foundation, 1935. 698 p. Price \$4.00.

The *Social Work Year Book* is published biennially and gives perhaps the most comprehensive picture available concerning organized activities in social work and in related fields. For information within its scope, it is a concise encyclopedia. Although intended primarily to as-

sist social workers when they need up-to-date information concerning fields outside their own, or when they are entering new areas of service, it is a valuable reference book for all who, because of the interrelatedness of modern life or because of a broadened conception of the scope of the work of those in the fields of religious and character education, have need for data concerning current social trends and forces.

Part One, the major portion of the book, is devoted to articles prepared by over a hundred authorities in the fields in which they write. These, providing an authoritative and current record of organized activities, concern topics such as the following: Adoption, Adult Education, The Blind, Boys' Clubs, Rural Social Work, Juvenile and Domestic Relations Courts, Family Welfare Work, and the American National Red Cross. A classification outline groups related articles under these main headings: Major Divisions of Social Work; Families or Adult Individuals; Children; Handicapped, Racial, and Foreign Groups; Mental Hygiene; Health; Industry; Crime and Penal Conditions; Leisure-Time Activities; Social Planning and Related Activities; Research and Professional Problems; and Social Work under Specified Auspices or in Specified Areas. Appended to these articles are references to 1,502 books and pamphlets and 386 magazine articles. Revised as the *Year Book* is biennially, this bibliography is kept up-to-date.

Part Two contains a directory of 990 agencies operating in the social field—413 national and international agencies, both public and private, 526 public state agencies, and 51 state-wide private agencies. For each the following information is given: the name, address, the date of organization, the name of the chief executive, and a brief statement concerning purpose and activities.

—W. E. D.

✓ **Education for World Peace.** Reading List No. 33, revised June 30, 1936. By M. Alice Matthews. Carnegie Endowment for International Peace Library, 700 Jackson Place, Washington, D.C. 37 p. Free.

In light of the increasing unrest in the world today, this reading list meets a real need in bringing together references to publications concerning international peace. It lists books, pamphlets, and periodical articles with annotations, and is classified under such headings as the following: Books and reading—biography, drama, poetry, etc.; Church, home, kindergarten; Courses of study, handbooks, programs, plays; and Student activities, correspondence, summer schools, campus, travel, etc.

Books Received

The following new books have been received by the *Journal* office between October 1, 1936 and November 1, 1936.

AFTER DEATH. By Leslie D. Weatherhead. New York, The Abingdon Press. 191 p. Price \$1.00.

ARE YOU AN EVANGELIST? Edited by Edwin Holt Hughes. New York, Methodist Book Concern. 169 p. Price \$1.00.

BE GLAD YOU'RE NEUROTIC. By Louis E. Bisch. New York, Whittlesey House. 201 p. Price \$2.00.

CHARACTER AND CHRISTIAN EDUCATION. By Stewart G. Cole. Nashville, Cokesbury Press. 249 p. Price \$2.00.

THE CHRISTIAN ANSWER TO THE PROBLEM OF EVIL. By J. S. Whale. New York, The Abingdon Press. 96 p. Price \$1.00.

A FAITH FOR TODAY. By Harris Franklin Rall. New York, The Abingdon Press. 284 p. Price \$2.00.

GOVERNMENT PUBLICATIONS AND THEIR USE. By L. F. Schmeckebier. Washington, D.C., The Brookings Institution. 446 p. Price \$3.00.

HE DWELT AMONG US. By Ralph Connor. New York, Fleming H. Revell Company. 174 p. Price \$1.50.

A HISTORY OF THE EARLY CHRISTIAN CHURCH. By William Scott. Nashville, Cokesbury Press. 375 p. Price \$2.50.

THE JUNIOR BIBLE. Edited by Edgar J. Goodspeed. New York, The Macmillan Company. 282 p. Price \$2.50.

LESSON COMMENTARY FOR SUNDAY SCHOOLS: 1937. Edited by Charles P. Wiles and D. Burt Smith. Philadelphia, The United Lutheran Publication House. 316 p. Price \$1.75.

LOVE IS A CHALLENGE. By Florence Guy Seabury. New York, Whittlesey House. 443 p. Price \$2.50.

MESSAGES TO MODERN YOUTH. By

George A. Crapullo. New York, Fleming H. Revell Company. 84 p. Price \$1.00.

POEMS FOR DAILY NEEDS. Compiled and edited by Thomas Curtis Clark. New York, Round Table Press. 235 p. Price \$2.00.

THE QUEST BEGINS. By Forrest Cleburne Weir. Anderson, Indiana, The Warner Press. 167 p. Price \$1.00.

STUDIES IN THE LIFE OF JESUS. By Irwin Ross Beiler. Nashville, Cokesbury Press. 319 p. Price \$2.50.

TARBELL'S TEACHERS' GUIDE. To the International Sunday-School Lessons, Improved Uniform Course for 1937. By Martha Tarbell. New York, Fleming H. Revell Company. 432 p. Price \$1.90.

THE USE OF THE STORY IN RELIGIOUS EDUCATION. A revision. By Margaret W. Eggleston. New York, Harper & Brothers. 76 p. Price \$1.00.

THERE GO THE CONQUERORS. By Basil Mathews. New York, Round Table Press. 89 p. Price \$1.00.

THERE GO THE SHIPS. By Basil Mathews. New York, Round Table Press. 121 p. Price \$1.00.

THE UNLOCKED DOOR. By Alice Bishop Kramer and Albert Ludlow Kramer. New York, Fleming H. Revell Company. 96 p. Price \$1.00.

NEW PLAYS

PLAYS FOR THESE TIMES

Compiled by

HAROLD A. EHRENSPERGER

•Five plays that are particularly adapted to young people's groups. The one entitled *No Gift in Return*, by Jean Cameron Agnew, is a short, expressive Christmas play.

Net, 35 cents, postpaid.

"AND THERE WERE SHEPHERDS"

A Christmas Play for Youth

By O. G. HERBRECHT

•In this simple but dramatic setting of the traditional Christmas story as recorded by Luke, a restless young shepherd dreaming on the hills as to what part he might have in the coming of a better day, finds in the Manger King the answer to his quest.

Net, 25 cents, postpaid.

THE MOON LANTERN

A Play for Children

Adapted by ADELAIDE B. HYKES from one of the stories in *The Blue Highway*, by Ethel and

Frank Owen

•With this colorful but simply planned Chinese setting, its beautiful underlying thought, the play can be effectively used at any season or for any occasion.

Net, 15 cents, postpaid.

At the Better Bookshops

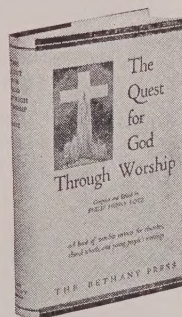
THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO

BOSTON PITTSBURGH SAN FRANCISCO
DETROIT KANSAS CITY PORTLAND, ORE.

The Quest of God Through Worship

By PHILIP HENRY LOTZ



A book of worship services for Churches, Church schools and Young People's Meetings

The most complete book of its kind published

Leaders have long felt the need for a complete manual of higher type

Fifty-Two Worship Programs

Carefully Planned for a Year With Appropriate Monthly Emphases

SCRIPTURE SELECTIONS

Used for the opening of every program.

ORGAN PRELUDES

Chosen by Prof. Olaf Jensen and Prof. Frank B. Jordan.

LITERARY GEMS

Carefully chosen poems for opening and closing meditations.

PRAYERS

Selected or adapted from the writings of many devout churchmen.

HYMNS

Worshipful hymns, known generally, are used.

MEDITATIONS ON THE THEME

Fifty-two, written by widely known religious leaders of the present hour.

PROCESSIONAL AND RECESSIONAL HYMNS

Great hymns, familiar to all, picked with great care.

SPECIAL MUSIC

Three additional sacred songs and three anthems are listed.

PICTURES

Two appropriate pictures for each service as supplementary features.

SUPPLEMENTAL POETRY

Two additional suggestions for enrichment of each program.

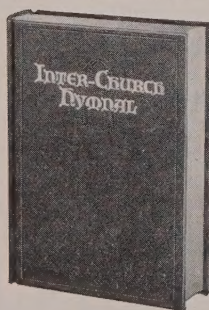
These programs may be made as simple and informal as anyone may desire by eliminating certain items. By using additional suggestions they may be as elaborate and formal as any situation or available talent may require.

Price \$1.50

ORDER FROM

Your Own Publisher

THE BETHANY PRESS



The NATION'S Choice

"Inter-Church Hymnal" blends a pioneering spirit with established ideals.

Hymns and tunes are chosen by over 10,000 churches and 650 members of the American Guild of Organists. "Inter-Church Hymnal" embodies the musical preference of all the great churches of Christendom. Its use will dignify and enrich the worship of your church.

Ask for sample copy. Test its spiritual power; compare its quality of contents, lacquered binding and tarnish-proof gold stamping. No hymnal like it. Price per 100, not prepaid, only \$75.00.

•Write your name and address in adjoining margin, clip advertisement and mail today for returnable sample copy. Give church and denomination.

Biglow-Main-Excell Co.
5703-TB W. Lake St. Chicago, Illinois

"The Perfect Gift"

(Continued from page 16)

have toys. (One sits on davenport partly reclining, other in chair, gradually falling into resting positions.) I bet he wishes he could have been there.

BOBBY: Where?

BETTY: When our crèche was alive.

BOBBY: Yes, it would have been fun.

BETTY: I would like to have seen the baby and—Mary.

(Curtain falls)

(Children off stage sing "O Little Town of Bethlehem" between acts and curtain opens on second stanza of "Away in a Manger.")

SCENE II

(The scene is the same as the first—children sleeping, except that the crèche is removed and Mary sits behind a manger filled with straw. Joseph stands beside her—both are looking down as if at the baby.)

JOSEPH: Mary, look at that beautiful star in heaven. I've been watching it and it doesn't even twinkle.

MARY: Yes, I noticed it, too, Joseph. It's been there since the baby was born. I think it must be there so people will know where to come to see the new child.

JOSEPH: It is so light tonight. It is so silent here one would think it would be lonely, but I'm not lonely at all.

MARY: I am happy, too, because we have a new baby here.

JOSEPH: Look! Some people are coming. They look like shepherds.

(Children, off stage, sing "Adeste Fideles." Five shepherds come up to the manger, and bow low while the singing continues.)

JOSEPH: Welcome, shepherds. What brings you here this glorious night? (Shepherds rise.)

FIRST SHEPHERD: Several nights ago while we were watching our flocks, on the hills, we saw this star.

SECOND SHEPHERD: The angels sang, "Glory to God in the highest and on earth peace and goodwill to men."

THIRD SHEPHERD: We were sore afraid, but the angel said, "Be ye not afraid for unto you is born in the city of Bethlehem a Saviour."

FOURTH SHEPHERD: We have brought fleece from our sheep to offer to the babe. (Shepherds kneel.)

JOSEPH: You have told us a wonderful story. We thank you for the gift.

MARY: The fleece will keep the Saviour warm.

(Shepherds rise as chorus begins to sing "From the Starry Heavens" and step back a step.)

JOSEPH: A caravan is coming. It looks like kings. (Chorus sings one stanza of "We Three Kings of Orient Are." Three kings enter to left of manger in front of the two shepherds who are on that side. Other three shepherds are on right.) Welcome, Kings! What brings you here where the King of Kings is born?

FIRST KING: We are the wise men. We saw yonder star and have come here from afar. We have brought costly

gifts to offer to the new-born King. I bring gold which the world seeks to offer to the King. (He kneels to present his gift.)

SECOND KING: I bring myrrh, a bitter perfume, to the King of the world.

THIRD KING: I bring the gift of frankincense to lay at the feet of the King of Kings.

MARY: We thank you for these rich gifts which you have brought.

JOSEPH: You have brought great gifts.

JOSEPH: He will use the gold to make his crown, the myrrh to take the bitterness out of the world, and the frankincense to sweeten it. (Kings rise after pause in which they look at the manger.) Look, Mary, there are more people coming!

(A poorly dressed modern man and woman and child enter, the child, especially, looks curiously over at the baby and falls on his knees as the mother and father kneel.)

JOSEPH: Welcome! What brings you here this night?

MAN: We are poor and humble. We have no precious gifts to bring.

WIFE: It is true, but we hope you will accept our faith.

BOY: And the love from the hearts of the children.

MARY: Faith, and love from the hearts of the children are the most precious gifts that could be given. Gold can buy frankincense and myrrh, but gold cannot buy love from the hearts of the children. That is the greatest gift of all.

JOSEPH (turning to Mary): Isn't this a wonderful night for the baby to be born? If everybody gave the gifts of faith and love this world would be complete.

(Slow Curtain)

(Chorus sings, "As Each Happy Christmas" and "The First Noel.")

SCENE III

(Curtain rises on first scene, children sleeping. Bobby stretches, gradually rises, and goes to Betty.)

BOBBY: Betty! Betty! Wake up, Betty!

BETTY (stretching and coming to): O,

what did you wake me for, Bobby? I had the nicest dream!

BOBBY: What did you dream about?

BETTY: I dreamed this crèche came alive.

BOBBY: I don't understand. The crèche is here!

BETTY: Yes, but in my dream all these things came alive—Mary, and Joseph.

BOBBY: I wish I'd had that dream. Were the wise men there, too?

BETTY: Yes, and Bobby, that was myrrh in the bottle and he said it was a bitter perfume.

BOBBY: Oh!

BETTY: Yes, and the baby Jesus was so sweet. He didn't cry once. And oh, Robert, Dickie was there, too!

BOBBY: Dickie! What could he bring?

BETTY: Well, his father said they had no gold, or frankincense, or myrrh; and Dickie's mother said she wished they would accept their faith and then, Robert, Dickie said he would give the love from the hearts of the children.

BOBBY: How nice! Isn't that just like Dickie?

BETTY: Well, Mary said that Dickie's was the most perfect gift. Mary said it and I know it is true.

BOBBY: Poor Dickie doing that!

BETTY: We ought to do something about it. Can't we do something for Dickie?

BOBBY: I wouldn't want to give up the crèche, would you?

BETTY: I think we could, Robert. We could make another one and it might not be as good as this, so I think we ought to give him this one.

BOBBY: We couldn't do everything.

BETTY: No, we couldn't help all the poor children. I'll begin to pack up the crèche and you ask the other children if they would not like to share their things, too?

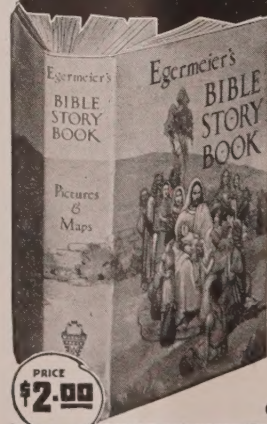
BOBBY (to group in audience): Would you children like to help Dickie and other little Dickies?

CHILDREN: Yes!

(To singing by children of chorus of "Come with Us, Sweet Flowers" and "Joy to the World," children brought up their gifts and, without direction, they laid them in front of the crèche.)

Curtain

The World's BEST BOOK for CHILDREN!



Egermeier's Bible Story Book

THE finest book of Bible Stories. Stories of heroes and adventure that thrill—Stories of great and good men that inspire—Stories that unconsciously build character. Placed at the pinnacle of up-to-date educational ideals by ministers, child psychologists, earnest teachers, and thoughtful parents. This biggest and most popular book of Bible Stories is offered in its 15th edition.

Suitable as Gift on Any Occasion—but especially fine for Christmas. Vivid word pictures depict in easily read type on non-glare paper the famous Bible Stories everybody loves. Covers the Bible in chronological order. Advocates no creed but the Bible. Contains 234 stories, over 200 fascinating illustrations, 18 full page art-color famous pictures. Animated maps show geographical background of Old and New Testament events. Printed on a new non-glare paper to prevent eye strain. Large, clear, self-pronouncing type. Beautifully bound. **Price, \$2.00.**

Order today from us or from your church supply house

GOSPEL TRUMPET CO., Dept. B-41, Anderson, Indiana

Bothan'—A New-World Wise Man

(Continued from page 35)

have to go. I go on duty at the taxi stand at 12:30—just time to make it. JOHN (rises): I'll go with you. (Turns to BOTHAN'.) This has been a grand party. (Turns to BOB.) Thanks, Bob, for bringing us. (To SONJA.) And gentle maid, a very happy Christmas to you—(including all) and to you all.

SONJA: So say we all—a merry Christmas.

(CLIFF and JOHN leave.)

BOTHAN' (stands at door seeing CLIFF and JOHN out): Merry Christmas!

CLIFF (voice heard from store): Merry Christmas!

JOHN: Merry Christmas to all and to all a good night.

BOTHAN' (sees SONJA and BOB standing together looking out window): You two stay right here while I go in the store to look after a thing or two. (He turns to go.)

SONJA (calls after BOTHAN'): We can't stay long, Bothan', I promised—(BOTHAN' closes the door before she finishes, and leaves SONJA and BOB alone.)

BOB (takes SONJA's hand and speaks tenderly): You promised—what Sonja?

SONJA: I promised to be back at Old St. John's for the midnight service.

BOB: Sonja—I want another promise from you—promise that we will celebrate next Christmas around our own fireside.

SONJA: I promise, Bob.

BOTHAN' (enters, looks appreciatively, and hands beautifully bound Bible to SONJA): Here, Sonja, is a Christmas gift for you and Bob. I didn't wrap it—it needs no Christmas decoration of green and holly.

SONJA: Oh, thank you, Bothan'.

BOB: Thanks!

SONJA (turns to marker in Bible and reads from marker): "To Sonja and

Bob—peace—peace and goodwill—together may they help to make the angels' song come true." Bothan', that's beautiful.

BOB: I can't say nice things so easily—Bothan'—but I am sure I am glad for this night.

BOTHAN': So are we all, Bob. Life does seem more than we can manage sometimes, but always—if we only have faith—we triumph; not only for ourselves must we have faith, but for the world.

BOB (repeating thoughtfully): The world—an awful, messy, old world—what can happen to it, Bothan'?

BOTHAN': You and Sonja—all the rest of your generation—can happen to it, if only enough of you will claim the miracle—the miracle of a new world.

BOB: I suppose you're right.

SONJA (looks at watch): Bob, it's almost midnight—just time to get to Old St. John's for the midnight service.

BOTHAN' (rises, goes to door, and opens it): Yes, both of you—together go. When I hear the bells, I'll think of you there—together.

BOB: Goodnight.

SONJA: Merry Christmas, Bothan'.

BOTHAN' (holds door open as they pass out): Goodnight and merry Christmas. (He closes door partly but waits until the outer bell tinkles. He calls softly.) And God bless you. (He closes door and goes and sits in same chair with something of weariness.) Christmas Eve—what a paradox it must be to youth (he goes to window) but they will find the way—they must find the way.

(The tower clock of Old St. John's strikes twelve. If organ is not available, cymbal may be used.)

(As the stroke of twelve dies away, the CAROL SINGERS are heard singing "It Came Upon the Midnight Clear." Better still, a strong solo against a background of humming by the others. At end of stanza, let music die gently.)



Note Superior Binding

"BOUND" TO ENDURE

FROM churches all over America enthusiastic approval welcomes this new hymnal.

Pastors and congregations are quick to recognize its spiritual and musical supremacy. Time and use will verify its in-built wearing quality which can be sensed and seen from examination of a sample copy gladly sent on request.

Church people are so delighted that they want personal copies for home use. One pastor writes, "We ordered 90 personal copies in red binding and need 18 more."

BIGGEST HYMN BOOK VALUE EVER OFFERED

Its surprising low cost makes "The Service Hymnal" available to every church. Superbly bound in lacquered 'Class A' cloth, titles and decorations gold embossed on a cover design of appealing dignity. The first classified hymnal to be orchestrated. Price only \$60.00 per 100, not prepaid.

"Devotional Hymns" is a smaller all-purpose book for Church and Church School—strong in hymns for young folks and children. Completely orchestrated. Lacquered cloth binding, per 100 \$40.00; Bristol binding, per 100 \$25.00—not prepaid.

Mail coupon for returnable samples. Use our wide experience to meet your music needs—for appropriate samples indicate required uses in coupon.

HOPE PUBLISHING COMPANY

ESTABLISHED 1892

only the best in song books

5775-T W. Lake Street, Chicago, Illinois

NOTE—Please check the purpose which hymnal is to serve and we will send samples to suit your needs.

Gentlemen: Please send sample(s) of book(s) for use(s) as checked below:

☐ Morning Worship ☐ Sunday School ☐ Choir
☐ Evening and Week-day ☐ Evangelistic Services

Name..... Title.....

Address.....

Church and Denomination.....

Pastor..... Address.....

Sup't..... Address.....

Choir Director..... Address.....

Bible Knowledge with the Pleasures of a Game

The game consists of 120 small cards which contain simple questions about Bible facts, incidents, persons and places. These are read by the leader. Also there are 15 large cards for the players, each having 8 of the answers to these questions.

This provides an excellent method of imparting important Bible knowledge. Excellent for children, enjoyed by grownups.

Price, 50 cents; 60 cents postpaid

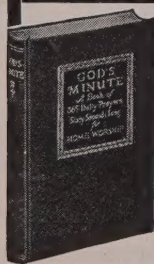
GOODENOUGH & WOGLOM CO.

Service and Dependability Since 1848

296 Broadway, Box 26
New York City



THE IDEAL GIFT AT ALL TIMES



GOD'S MINUTE...

Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

GOD'S MESSAGE...

365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A Spiritual thought for every day

A daily reminder of the giver

THE JOHN C. WINSTON CO., Winston Bldg., Phila.

New Books for the Children's Christmas

(Continued from page 31)

tion and paragraphing are modern. The type is well chosen. Preceding each chapter is a brief statement of explanation and interpretation by the author. There are no interpretations or interpolations in the text itself. It is a direct translation. The book should be welcomed by those who would like their children and boys and girls to read the Bible themselves and find it an interesting and understandable book.

Grey Owl, *Sajo and the Beaver People*. Charles Scribner's Sons, New York. Price \$2.50.

An unusual book by a guardian of beaver life in the Canadian National Park. The description of the Northern Canadian wilds, the Indian life, and the habits of the animals, and the story of the adventures of the Indian children, Sajo and Shapian, with the beaver people are beautifully told. The book should make a real impression on an older junior or intermediate boy.

Ernest Lewis, *Beowulf*. E. P. Dutton and Co., New York. Price \$2.00.

Not a retelling of the old saga, but a story about a beautiful and sensitive dog who served first as a frontier-guard's dog and later as a guide dog to his blind master. The poise, intelligence, and bravery of the remarkable dog is told in a simple narrative story.

Baroness Shidzue Ishimoto, *East Way, West Way*. Farrar and Rinehart, New York. Price \$1.75.

An autobiography for girls, telling the details of the life of a girl of the upper classes in Japan during the period of the great transition from the old ways to the new. It is illustrated with many full-page photographs of Japanese life. Older girls interested in biography and foreign manners will enjoy it immensely.

Gertrude Robinson, *Sachim Bird*. E. P. Dutton and Co., New York. Price \$2.00.

An unusual and stirring story of pre-Colonial days in Maine when an English boy stows away on a ship, escapes to the Maine coast, and is adopted by an Indian tribe. The historical and geographical background is authentic.

Oliver G. Swan, *Covered Wagon Days*. Grosset and Dunlap, New York. Price \$1.00.

A collection of true stories of the cattle ranges, homesteaders, the pony express, and stage robbers of the pioneer days in the western part of the United States. For intermediates and older persons who like history. Well told.

Jeanette Eaton, *Betsy's Napoleon*. William Morrow and Co., New York. Price \$2.50.

A story based upon the historical incident of the friendship between the exiled Napoleon and the daughter of William Balcombe with whom Napoleon stayed when he first came to St. Helena. The story will have a great deal of interest for older boys and girls.

Grace Moon, *Singing Sands*. Doubleday, Doran and Co., New York. Price \$2.00.

A story, for older girls, of the life of a Pueblo girl who spent five years at a government school and then went back to the

mesa. The story of her struggle to build a life for herself, embracing in it the two forms of culture, is dramatically and well told.

Sonia Daugherty, *All Things New*. Thomas Nelson and Sons, New York. Price \$1.75.

Masha is the daughter of a noble Russian family who had to flee during the revolution and came to America to begin life in an entirely new setting. Her desire to become an artist, her friendship with American girls, and her growing love for America make the story unusual.

Elizabeth Janet Gray, *Beppy Marlowe*. The Viking Press, New York. Price \$2.00.

A story of an English girl who comes to Charles Town, South Carolina, in pre-revolutionary days and builds a home for her brother among its little aristocracy. It is not an easy life which she finds, as there are pirates on sea to intercept supply ships and Indians on land who might make a surprise attack.

Joseph Cottler, *Champions of Democracy*. Little, Brown and Co., Boston. Price \$2.00.

An authentic account of the lives of great men and women who made outstanding contributions to the progress of democracy. Roger Williams, Thomas Jefferson, Horace Mann, William Lloyd Garrison, Susan B. Anthony, Charles William Eliot, Henry George, Justice Holmes, Samuel Gompers, Booker T. Washington, Jane Addams, Woodrow Wilson. For older boys and girls.

What Are the Facts?

(Continued from page 15)

with the strange ups and downs of bidding by the private companies on the part of the Navy, leaves the Navy at the mercy of the shipbuilders.

"The evidence presented to the committee showed that in 1933 on contracts worth \$130,000,000 to the private shipbuilders, there was no hard-hitting competition among equally desirous bidders able to take on the work.

"From 1927 on, when the cruiser program started, the record is the same. If there was no collusion, there was a sympathetic understanding among the big companies of each other's desires.

"If there were no conversations about building among them, there was telepathy." (Pages 7-8)

"The committee finds further, that the main lobby for the Merchant Marine Act of 1928 was conducted by the shipbuilders under the leadership of Mr. Laurence R. Wilder, then president of American Brown Boveri (New York Shipbuilding Company), and that a sum of over \$140,000 was spent in putting that bill over." (Page 11)

"The committee finds that the Vinson-Trammell bill of 1934 limiting profits to 11.1 per cent of cost cannot be enforced without a huge police force of accountants and that disputes concerning its interpretation, similar to those which delayed the payment of wartime taxes by the companies for 12 years, may confidently be expected." (Page 11)

"The committee finds, under the head of Wartime Attitude of Shipbuilders, that the record of the present shipbuilding companies during the war, wherever examined, was close to being disgraceful." (Page 13)

USED IN OVER ONE MILLION CHRISTIAN HOMES

HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT, D.D.

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

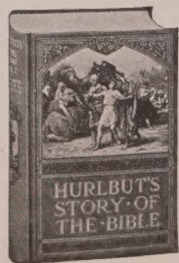
THE BEST GIFT FOR YOUNG AND OLD FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL

One hundred and sixty-eight stories, each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation. Each of the world-old stories is told by the noted author in a manner that is vitally interesting and instructive to young and old alike.

Biggest and Best Illustrated Book Ever Sold for the Price Beautifully illustrated with 281 pictures in colors and in black and white; over 100 famous Leinweber paintings. 759 pages. Price. \$2.00

At all bookstores or from the publishers

THE JOHN C. WINSTON CO., Winston Bldg., Philadelphia



Gist of the Lesson 1937

by R. A. TORREY

Insist on the ORIGINAL. Thirty-seven Years' Supremacy. Never Equaled. Condensed Thought. Digest and Text of Lesson Attendance Record. Other Features. Flexible Binding. 35c. Postpaid.

FLEMING H. REVELL CO., 158 Fifth Ave., New York, N. Y.

Communion Ware of Quality

Best Materials. FINEST WORKMANSHIP. ALUMINUM or SILVER PLATE. Individual Glasses.

Lowest Prices. Send for Illustrated Catalog. INDIVIDUAL COMMUNION SERVICE CO. Room 310 1701-1703 Chestnut Street, Philadelphia, Pa.